A Seasonable

APOLOGY

FOR THE

Honours and *Revenues*

OF THE

CLERGY.

By *WILLIAM ASSHETON* D.D.
Domestick-Chaplain to his Grace the
Duke of *ORMOND.*

Bless, O Lord, (Levie's) *Substance, and accept the work of his Hands. Smite through the Loyns of them that rise against him, and of them that hate him, that they rise not again.* Deut. 33. 11.

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Hic Liber cui Titulus,

A Seasonable Apology for the Honors and Revenues of the Clergy.

Georg: Hooper *Reverendissimo in Christo Patri ac Domino,* Dom. Gilberto *Archi Episcopo* Cant: *a Sacris Domesticis.*

Ex Ædibus Lambethanis *Dec.* 30.
1675.

To the Illustrious his Grace James *Duke of* Ormond, &c. *Lord Steward of his Majesties Houshold, Chancellor of the Universities of* Oxford *and* Dublin, *Knight of the most noble Order of the* Garter, *and one of his Majesties most Honourable* Privy-Council.

May it please your Grace,

YOUR *Grace's* signal Affection to the *Clergy* (may the blessing of Heaven be upon the *Person* and

Family of ſo noble a *Patron*) is ſufficiently expreſſ'd in this; That your *Grace* doth *receive a Prophet, in the name of a Prophet*, i. e. in the name of his Office, and for his Office ſake. Others there are, who may receive him in the name of *Learning*, or in the name of *Kindred*, or in the name of *Honor, wealth*, or ſome outward Dignity; but to *receive a Prophet in the name of a Prophet*, as it is your *Grace's* noted practice, ſo it hath the promiſe of a *Prophet's* (i. e. a double) *reward*. Which that

that your *Grace* may receive in *Glory* in the *next* World (for you have had your ſhare of Troubles in *this*) is the conſtant hearty Prayer of your *Grace's* moſt obliged *Chaplain*; and let all thoſe who wiſh well to the *Tribe* of *Levi* ſay, *Amen.*

The *contempt* and *ignominy* which is caſt upon the *Perſons* of Church-Men (and which your *Grace* hath ſo often lamented) is certainly the Effect of theſe *two* Cauſes. *Hatred to their*

Function, and Love to their Eſtates.

Εικων Βασιλ. § XVII. *p.* 143.

For the *Firſt*; 'Twas His late Majeſtie's Obſervation; *That there is in all Men an innate Principle of vitious Oppoſition againſt thoſe that ſeem to reprove or reſtrain them.* And therefore, when Men are reſolvedly bent upon the continued practice of ſome *beloved Luſt*; when ſome pleaſing foretaſt of their darling ſin hath enraged them with an inſatiate Thirſt after its further and, if poſſible, compleated enjoyment.

joyment. When (in the Prophet's Phraſe) *they are fed to the full, and aſſemble themſelves by Troops in the Harlots Houſes; as fed Horſes in the Morning; every one neighing after his Neighbour's Wife*; No wonder if they then think themſelves affronted, when they ſhall be reminded of the following words; *Shall I not viſit for theſe things ſaith the Lord? Shall not my Soul be avenged on ſuch a Nation as this?* The ſadneſs of ſuch a *Meſſage* doth make the *Meſſengers* very un- Jerem. 5. 7, 8.

unwelcome, whoſe Errand muſt expect no better entertainment than *Michaia's* Propheſy from the King of *Iſrael. I hate him, for he doth not Propheſy good concerning mee but evil.* Or as *Elijah's* Reproof from *Ahab.* Haſt thou found me O mine Enemy? Thus, *we become their enemies, becauſe we tell them the Truth.*

1 Kings. 22. 8.

1 Kings. 21. 20.

But, *Secondly*, Though they hate our *Function*, yet they love our *Eſtates*; and the Reaſon is ſuggeſted by Mr. *Hooker. Men who have*

Eccl. Pol. § 79. p. 313.

have waſtfully eaten out their own Patrimony, would be glad to repair, if they might, their decayed Eſtates, with the ruine they care not of what nor of whom, ſo the ſpoil were theirs.

'Tis no wonder therefore if ſuch Perſons be ever quarrelling with the Clergy, that they may have a *Title* to their *Lands.* Either they are *Proud* and *Ambitious*, or *Covetous* and *Sordid*, *Pragmatical*, and *Contentious* or what not; In ſhort, let but theſe Men be their *Judges*,

Judges, and they ſhall never be *innocent* whileſt they have any thing worth the *ſeizing*. And in this I am fully inſtructed by His late Majeſty.

Εικὼν Βασιλ. § XIV. *p.* 104.

'The Sequel of ſome 'Mens actions makes it evi- 'dent; That the main Re- 'formation intended, is, the 'abaſing of Epiſcopacy into 'Presbytery, and *the robbing 'of the Church of its Lands 'and Revenues*; For, no 'Men have been more injuriouſly uſed, as to their legal Rights, than the *Bi-*

'*ſhops*

'*ſhops* and *Church-Men.*
'Theſe, as the fatteſt Deer,
'muſt be deſtroy'd; the o-
'ther Raſcal Herd of
'Schiſms, Hereſies, &c. be-
'ing lean, may enjoy the
'benefit of a *Toleration*:
'Thus *Naboth's* Vineyard
'made him the only Blaſ-
'phemer of his City, and
'fit to die. Still I ſee, while
'the breath of Religion fills
'the Sails, Profit is the
'Compaſs, by which Fa-
'ctious Men ſteer their
'courſe in all ſeditious Com-
'motions.

That

That this was the Judgment of that incomparable *Prince*, as it is well known to your *Grace*, ſo it may ſufficiently appear from the following *Collections*. Wherein my *Reader* may obſerve concerning that *Glorious Martyr*; *His Piety towards God*: *His Care of the Church*; *His Indulgence toward his Subjects*; *His Charity for his very Enemies*.

If *Prejudice* or *Malice* ſhall ſtill encourage ſome Perſons to aſperſe and calumniate

lumniate that Bleſſed *Saint* (a Thing not impoſſible; for the *Lord of Life* was called *Beelzebub*) I ſhall then leave them, to the more effectual Conviction of another Day.

But if this following Diſcourſe ſhall be in the leaſt inſtrumental (by reducing him to a more ſober apprehenſion of Things) to confirm any one Perſon in his Duty to *God*, the *King* and the *Church*; I have then (through divine aſſiſtance) obtain'd my Deſign: and

ſhall

ſhall only crave leave to give your Grace this Aſſurance, That amidſt ſome Diſappointments I have met with in the World, 'tis my great Support and Comfort, that I ſtill have the Honour and Happineſs to Subſcribe,

Your Grace's Chaplain in all Dutiful Obſervance.

William Aſſheton.

A ſeaſonable Apology for the Honors *and* Revenues *of the* Clergy.

THough an unſeaſonable Vindication is uſually rejected as a ſuſpition of Guilt; yet where ſilence againſt foul and falſe Imputations may be interpreted a *Confeſſion*, there the Proteſtation of a Man's own *Innocency* is ever juſt and ſometimes neceſſary. When others do us open wrong, 'tis not then Vanity but Charity to do our ſelves *open right*: and whatever appearance of Folly and vain Boaſting there is in ſo doing; *they* are chargable withal that *compel* us thereunto, and not *we*.

Amongſt the many Afflictions which the Orthodox Clergy are ſure to meet with in the World, this is not the leaſt; that they are to wreſtle with the unjuſt and bitter upbraidings of unreaſonable and inconſide-

rate Men; whose Tongues being set on Fire of Hell, are thereby the unhappy instrumen ts of the Devil (that great Accuser of the Brethren) whose known design it is, by vilifying their Persons to enervate their *Function*, and by false suggestions to make their labours ineffectual.

The *Pride, Ambition, and Covetousness of Church-Men; their careless Non-residency; their encroaching Pluralities; their pragmatical intermeddling with Secular Affairs*; these are the noted Topicks of some Mens enlargement; wherein with what virulency they express themselves, it were a happy thing if the frequent practice of such Persons would suffer us to be ignorant.

Being thus shamefully, indeed shamelesly, upbraided (and that many times even to our faces) not by an open Enemy, for then we could have born it; but by our own familiar Friends, who being of the same reformed Religion with our selves, ought in prudence to be more modest in such Reflections; I say being thus unworthily treated, and that by those who live in *Communion of the Church of England* (for what commission have we to judg them who are without) can any Man in the least

blame

blame us, if to remove ſuch falſe aſperſions, we do with more then ordinary freedom inſiſt upon our own Integrity. *Qui ſibi nequam cui bonus?* is a juſt warrant for this following *Apology*. It muſt indeed be acknowledg'd (ſince all other *Topicks* may fail) that a holy and religious Life is the ſureſt Vindication. * *The memory of the juſt ſhall be bleſſed, but the name of the wicked ſhall rot.* However ſince proud and imperious Spirits do generally grow more inſulting by an eaſy ſubmiſſion; 'twill be no unſeaſonable invitation to my Brethren of the Clergy in the words of Solomon, † *Anſwer a Fool according to his folly, leſt he be wiſe in his own conceit.* And therefore that we may not by a cowardly Silence contribute to our own ruine: Let us give the World a true ſtate of Things. Let us cut off occaſion from thoſe who ſeek occaſion againſt us; that ſo by reſtraining and bridling their malice, we may in ſome meaſure obſerve that Apoſtolical Injunction, *Let no Man deſpiſe thee.*

* Prov. 10. 7.

† Prov. 26. 5.

A good Name (ſaith Solomon) *is better then precious ointment*; and accordingly (as all other precious things) ought very highly to be valued and ſecured: not only for that private benefit which it brings to

a Man's *own Person* (*a good report maketh the Bones fat*) but chiefly for that publick capacity which it gives us, to be more signally instrumental to the well-fare of *others*.

'Tis the Observation of judicious Bp. *Sanderson* (and the experience of the World doth confirm it) Let *two Men* speak the 'same *Words*, give the same *Advice*, pursue 'the same *Business*, drive at the same *Design*; 'with equal *right*, equal *means*, equal *diligence*, every other thing equal: yet commonly the success is strangely different, if 'the one be well thought of, and the other 'labour of an *ill name*. If there be a good 'opinion held of us, and our names once up '(whether we deserve it or no) whatsoever 'we do is well taken; whatsoever we propose is readily entertained; our *Counsels*, 'yea, and *Rebukes* too, carry Weight and 'Authority with them. By which means 'we are enabled (if we have but *Grace* to 'make that good use thereof) to do the more 'good; to bring the more Glory to *God*; to 'give better countenance to his Truth, and 'to good causes and things. Whereas on the 'other side if we be in an ill name (whether 'we deserve it or no) all our speeches and 'actions are ill interpreted; no Man regardeth

Ser. 1. ad Jul § 18. p. 11.

'deth much what we ſay or do; our *Propo-*
'*ſals* are ſuſpected; our *Counſels* and *Rebukes*,
'though wholeſome and juſt, ſcorn'd and
'kickt at: ſo as thoſe Men we ſpeak for,
'that Side we adhere to, thoſe Cauſes we
'defend, thoſe Buſineſſes we manage, ſhall
'lie under ſome prejudice, and be like to
'ſpeed the worſe for the evil Opinion that
'is held of us.

The *Clergy* are ſtiled by our Bleſſed Saviour, (who beſt knoweth what value to put upon them) *The Lights of the World*: it being their peculiar Office to turn Men from darkneſs to light, from the power of Satan unto God. They have the leyſure, by the happineſs of a contemplative life, to know and conſider thoſe Divine Truths, which the reſt of mankind dazled with the Glories, and diverted by the Buſineſs of this World, are two apt to forget. They have not only *Ability* (that's not ſufficient, God is a *God of Order*, and we muſt not *run before we are ſent*) but likewiſe a Commiſſion (*as my Father ſent me, ſo ſend I you*) to perform thoſe Miniſterial Acts, whereby through Divine Inſtitution and Bleſſing they convey Grace into the Soul. They are *Ambaſſadors for Chriſt* (they receive their Credentials from the King of Kings)

As though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled unto God.

Theſe ſhort Reflections may ſuffice to inſinuate the *Neceſſity* and *Dignity* of a well-conſtituted *Miniſtry*; and the entertainment we find in the World doth make it ſeaſonable ſo far to magnifie our Office, as to remind you, how much you are obliged to that contemptible ſort of People called the *Clergy*.

And therefore though there may be both Ignorant and debauched Perſons amongſt us (*God hath given you this Treaſure in earthen Veſſels, he hath committed this Word of Reconciliation to Men of like Paſſions and Infirmities with your ſelves*) yet you ought, even upon your own account, very highly to honour us for our works ſake. In this caſe that noted ſaying ought to prevail, *non quis, ſed quid*. As the Magiſtrate that exerciſeth publick *Judgment*, ſhould lay aſide all reſpect of the *Perſon*, and look at the Cauſe only: ſo ſhould you in your private judgings of the Speeches and Actions of your Preachers, look barely upon the Truth of what they *ſay*, and the goodneſs of what they *do*, and accordingly eſteem of both; neither better nor worſe, more or leſs, for whatſoever Fore-conceits you may

may have of the Perſon. But yet ſince Men are corrupt, and will be partial this way do what we can; and that the World and the Affairs thereof are ſo much ſteered by Opinion: it will be a point of godly Wiſdom in us of the *Clergy*, ſo far to make uſe of this common corruption, as not to diſadvantage our ſelves for want of that juſt Defence, which the exigence of preſent Affairs may require at our Hands.

I dare not here attempt the Vindication of particular Perſons (The good Lord pardon every offender, that by a ſcandalous Life hath given occaſion to the Enemies of the Church to blaſpheme; the good Lord give him repentance for his former errors, and grant him thy Grace to live a better life for the future) It is not, I ſay, particular perſons, but the conſtitution of the Church I endeavour to juſtify.

If this ſhall undutifully be aſperſed by any falſe Reflections; If our acceptance of thoſe *Honours*, with which the *King*, who is the Fountain of Honour, may as prudently encourage *Divinity*, as any other *Profeſſion*; if our acceptance of theſe ſhall be voted *Pride*: If modeſt ſubmiſſive endeavours for the bettering of our fortunes ſhall be ſtiled *Ambition*: If an honeſt care

to provide for our Families (no leſs requiſite in a Church-Man then in every other Man) ſhall be branded as *Covetouſneſs*: If Legal proceedings to ſecure our Rights and Priviledges from the encroachments of others ſhall be condemned not only as *Covetouſueſs*, but *Contention* alſo. If it be *thus*, and *thus*, and *thus* with us; if ſuch falſe Vizards ſhall be put upon the face of things, no wonder though we take up the Prophet *Iſaiahs* complant, *Lord who hath believed our report?* And herein I do appeal to your own experience: did you ever yet find your ſelves much affected by the moſt paſſionate Exhortation, of *Proud*, *Ambitious*, *Covetous*, and *Contentious* Perſons? *Turpe eſt Doctori* —— is a known ſaying. Truth it ſelf ſhall loſe its credit if deliver'd by a Perſon that hath none.

And therefore it concerns us, as we value either our own credit, or the welfare of our People committed to our charge; to wipe off that Dirt, which *malice* on the one hand, and *ſenſuality* on the other (though with different deſigns) have thrown upon us. This I think will moſt methodically be performed; *firſt*, by collecting their ſeveral *Calumnies* and *Cenſures* into one intire *Objection*, and then returning a full and ſatisfactory *Anſwer*. *Obje-*

Objection.

We read in the Holy Goſpel, that our *Bleſſed Saviour* (the beſt patern for a Preacher) was ſo poor, that he had not * *where to lay his head*: and accordingly commands his Diſciples (it being not fitting that the Servant ſhould be above his Lord) † *to forſake Houſes and Lands, to take up their Groſs and follow him.* And when a Contention aroſe amongſt them, which of them ſhould be greateſt, he ſeaſonably rebukes them by telling them, That though the ‖ *Kings of the Gentiles exerciſe Lordſhip over them, yet they ſhould not be ſo, but he that is greateſt let him be as the younger; and he that is chief as he that doth ſerve.* Which is excellently enforc'd by St. *Peter*, who thus admoniſheth the Elders; * *Feed the Flock of God which is among you; taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind: neither as being Lords over God's Heritage; but being enſamples to the Flock.* The ſuitableneſs of which Precepts is ſufficiently confirm'd by the event of Things; it being obſervable that Religion did never flouriſh more than in thoſe Primitive Ages whilſt the

* Mat. 8. 20.

† Mat. 19. 29. & 10. 38.

‖ Luk. 22. 25.

* 1 Pet. 5. 2.

the Clergy was pooreſt. For when by the Superſtition of After-times, great Poſſeſſions were given to the Church, then what a Deluge of *Pride*, *Luxury*, *Sloth*, and *Idleneſs* flow'd in upon it, the frequent complaint of pious Chriſtians againſt thoſe Vices doth ſufficiently evidence. All this duely conſider'd we cannot but ſome little wonder (and could heartily wiſh that ſome ſpeedy and effectual courſe were taken to redreſs theſe exceſſes) at the daily practice of our modern *Clergy*; whoſe eager forwardneſs in aſpiring after high Places and Titles of Honour is ſo fully noted, that it is the talk of every Company. How do they creep into *Kings* Courts and *Noblemens* Families, by whoſe favourable influence they expect to be advanc'd?

Lordſhips and *Lord-Biſhops* (which we never read of in the Holy Goſpel) are the ambitions Breathings of the inferiour Clergy. Which having attained, how unconſcionably they neglect (either through Pride or Idleneſs) that moſt neceſſary Duty of Preaching is ſo ſadly viſible, that it is even Proverbial, *Make a Biſhop and ſpoil a Preacher*. And no wonder, eſpecially when

when we ſhall have conſider'd, how unſeaſonably they thruſt themſelves into *Secular* employments; To ſit in *Parliament*, to be *Lords Chancellors*, Lords Treaſurers, Juſtices of the Peace, *&c.* muſt needs divert them from the ſtudy of Divinity; ſince theſe come not within the compaſs of their Sphere, but ought to be left to the better management of States-men and Lawyers.

And then as preparatory to this height of Dignity, that they may the better ſupport this expected Pomp and Grandeur, with what paſſionate concern do they labour to be rich?

How do they heap up and multiply Preferments, to the certain neglect of their Duty (for he that hath many Preferments muſt neceſſarily be abſent from ſome) and the great Scandal of the *Laity*; who are very unlikely to be perſwaded to Self-denyal and contempt of the World, whilſt they obſerve theſe their Spiritual Guides ſo to dote upon it?

This

This is, as I conceive, the ſum of all that hath been, and the utmoſt of what, I ſuppoſe, can be ſaid in this matter: whereunto I make this

Anſwer.

The Poverty of our Bleſſed Saviour, being part of his Mediatory Office (* *ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his Poverty might be rich*) I ſay, it being part of his Mediatory Office, and conſequently an extraordinary inimitable action, cannot rationally be enforc'd as a concluding Argument of the Clergie's Poverty. From which example the utmoſt that can be urged is this; That the Happineſs of a Chriſtian doth not conſiſt in outward Pomp and Splendor, ſince the *Holy Jeſus*, who is *God bleſſed for ever*, was perfect without it. And therefore that it is the duty of every *Chriſtian*, every Diſciple of *Chriſt*, ſo far to imitate his *Lord* (Let the ſame mind *be in you, as was in Chriſt Jeſus*) as not only to believe in him, but alſo to ſuffer for his ſake. That when the Teſtimony of *Jeſus*, and the diſcharge of a good Conſcience

* 2 Cor. 8. 9.

ſhall

ſhall require at our hands; then it is, and not till then, that thoſe particular Precepts of *Poverty*, *Self-denyal*, and taking up the Croſs, are of indiſpenſible Obligation. † *If any Man come to me* (ſaith our Bleſſed Saviour) *and hate not his Father and Mother, and Wife and Children, and Brethren and Siſters, yea and his own Life alſo, he cannot be my Diſciple. And whoſoever doth not bear his Croſs and come after me, cannot be my Diſciple.* Which being not ſpoken to his Followers as to *Apoſtles* (for they were not yet called to that State) but only as to Diſciples, undoubtedly it concerns the Laity as much as the Clergy.

† Luk. 14. 26, 27.

But here it will not be impertinent to take notice of a very uſual miſtake; by reminding my *Reader*, That the *Apoſtles*, and the Primitive Clergy were not really ſo poor as is frequently pretended.

'Tis true indeed they had neither *Glebe* nor *Tythe*; ſuch a fixed Maintenance being not only impoſſible in a time of *Perſecution*, but alſo it was utterly *inconſiſtent* with their unfixed ſtate of Life; they having receiv'd a Commiſſion, to *Preach the Goſpel in all Nations*: But then it is as evident, there

there was ſufficient Proviſion for them; partly by a Miraculous Providence (‖ *And he ſaid unto them, when I ſent you without Purſe, and Scrip, and Shoes, lacked ye any thing? and they ſaid nothing*) partly by the liberal * *Contribution* of the Saints; in the Diſtribution of which it is moſt unreaſonable to think that the *Clergy* were forgotten.

‖ Luke. 22. 35.
* Acts. 11. 28, 29. & 24. 17. Rom. 15. 26. 1 Cor. 16. 1. 2 Cor. 8. 4. & 9. 1, 2, 12. Gal. 2, 10.

In ſhort, let but the preſent *Laity* be as kind to their *Clergy* as the Primitive *Laity* were to *theirs*; who *ſold their Poſſeſſions and laid them down at the Apoſtles Feet*, and there will then be little cauſe to complain of the *Poverty of Levi*.

If the importunity of our Adverſaries ſhall yet demand a more ſatisfactory reply to this inſtance of the *Primitive Poverty*; I ſhall then give them this following Obſervation of † Bp. *Sanderſon*: I know not 'any one Gap that hath let in more and 'more dangerous errors into the Church 'than this; that Men take the words of the 'Sacred Text, fitted to *particular occaſions*, 'and to the condition of the times where-'in they were written, and then apply 'them to themſelves and others as they find

† Ser. 4. ad Cl. § 31. p. 94.

'find them, without due reſpect had to 'the differences that may be between 'thoſe *Times* and *Caſes* and the preſent. Sun-'dry things ſpoken in *Scripture* agreeably 'to that Infancy of the *Church*, would ſort 'very ill with the *Church* in her fulneſs of '*ſtrength* and *ſtature*: and ſundry Dire-'ctions very expedient in times of *Perſecu-'tion*, and when *Believers* liv'd mingled 'with *Infidels*, would be very unſeaſonably 'urg'd where the *Church* is in a peaceable 'and flouriſhing Eſtate, enjoying the fa-'vour, and living under the Protection of 'gracious and Religious Princes.

Thus that excellent Prelate, againſt whoſe ſolid Determination they have this to rejoyn.

That it is one of the greateſt Follies in the World to endeavour in good earneſt to maintain any thing by *Argument*, when we have the evidence of *ſence* and *experience* to the contrary. Now we are convinc'd, ſay they, by above a thouſand years expe-rience (and for this we appeal to the Eccle-ſiaſtical ſtory.) That the Church and true Religion never flouriſh'd more then when the Clergy was pooreſt. Whilſt there were

wooden

wooden Chalices there were then *Golden Prieſts*. But when, by the Donation of *Conſtantine*, great Poſſeſſions were given to the Church, then, *Hodie virus infuſum in Eccleſiam*, was a ſad Prologue to our future woe.

But now ſuppoſe, by way of conceſſion that the preſent *Clergy* were really as much corrupted as ſome mens intereſt or malice can repreſent them; yet, pray, doth not the Objection ly equally as ſtrong againſt the *Laity*? Is it not applicable to *them* as well as the Clergy, *Aut hoc non eſt Evangelium, aut nos non ſumus Evangelici?* He who ſhall obſerve how the Primitive Chriſtians for ſeveral Ages after our Saviour are reported to have liv'd, and how far the latter Ages fall ſhort of thoſe Examples; he will eaſily grant, that this is no invideous Reflection, but a moſt ſeaſonable enforcement.

For where are now thoſe *Watchings*, *Faſtings*, and *Devotions*; that *Juſtice*, *Charity* and *Temperance*, that unaffected *Auſterity* and ſtrictneſs of Life, by which our pious *Anceſters* are ſo ſignally commended to their degenerate *Poſterity*?

This

This witneſs is true. And therefore 'tis but rational, that they who plead ſo eagerly for the Poverty of the *Clergy*, and yet reject, not without ſome ſcorn, any thoughts of it themſelves; that they would ask their own hearts, dealing impartially herein, what is the true cauſe of ſuch different apprehenſions. Doubtleſs when they have a little better conſidered it, this muſt needs be rejected as a moſt impertinent *non-ſequitur*. Church-Men are not ſent a-begging; *Therefore* the preſent Age is ſcandalous and debauched.

Indeed the conſequent is too ſadly true; but then to proceed *Logically*, we muſt find ſome better *Medium* to infer it. And 'tis plainly this.

Man's nature is much more eaſily corcorrupted by Proſperity then Adverſity.

Proſperity is an intoxicating thing, and few Mens Brains are ſtrong enough to bear it. It lays us aſleep and amuſeth us with pleaſing Dreames: but Adverſity like a clap of Thunder doth awaken us out of thoſe ſlumbrings, and puts us into an active ſtate.

And therefore it was not the alone *Poverty* of the Clergy, but the *perſecuted ſtate* of all Chriſtians in common, that was the occaſion of the Primitive Purity: neither was it the *Honors* and Preferments of the Clergy in *particular*, that in following Ages were the cauſe of the Decay of Piety; but the Frailty and Corruption of humane nature in *general*, growing negligent under Proſperity and Plenty.

We of this Nation (through God's good Providence) are in a proſperous ſtate. He who duely conſiders the wars and confuſions of our Neighbors, will thankfully ſubſcribe this Truth.

How long theſe Mercies ſhall be continu'd, as we are wholly ignorant, ſo if we conſider our ſins, together with the active endeavours of ſome turbulent Spirits, we have juſt cauſe to fear their approaching removal.

I would not willingly be of that ungrateful number that are ever whining and complaining; and yet I cannot omit this ſad remark. Thoſe villanous Crimes, thoſe abominable practiſes, which even outface

face the Sun, ſo impudently committed, and I had almoſt ſaid, with ſuch general Applauſe; theſe are no ſolid laſting Foundation for the welfare of a People. Our God as he is infinite in Mercy, ſo he is jealous of his Honour. Suppoſe therefore this juſtly provoked *Majeſty* ſhould ſuffer his Anger to wax hot againſt his People; and ſhould now reſolve to conſult his great Name; and to take the forfeiture of all our Mercies. Suppoſe a ſpiritual Darkneſs ſhould ſeize upon the Land by a juſt removal of God's Candleſtick from amongſt us. Suppoſe either the *Tyranny of Rome*, or the *Confuſion* or *Oppreſſion* of ſome *Domeſtick Spirits* (both which Judgments God in his great Mercy avert) ſhould once more be ſuffer'd to prevail againſt us. What is then our Reſolution?

When I have firſt given this check to our Confidence, *Let him that ſtandeth take heed leſt he fall. Be not high-minded, but fear*; I do then hope, through the aſſiſtance of Divine Grace, we may ſafely make this following Proteſtation.

That ſhould ſuch gloomy Diſpenſations overtake us; I doubt not but the honeſt Regular Clergy of the *Church of England*

would be very exemplary in their Sufferings. They would then as readily reſign their *Eſtates*, their *Relations*, yea and their very *Lives*; as *readily* did I ſay, perhaps *more readily* than the fierceſt of their Accuſers.

But for the preſent; ſince God hath graciouſly been pleaſ'd to lengthen out our Peace and Tranquillity; ſince *others* may ſit under their own Vines; be ſecure in the enjoyment of their flouriſhing Poſſeſſions, it ſeems very unequal that the *Clergy* (amidſt all this *Plenty*) ſhould be deny'd their *Portion*.

Indeed if all *Iſrael* ſhall again be ſent *Captive* into *Babylon*, there *to hang their Harps upon the Willows*, and to *ſing the Lord's Song in a ſtrange Land*; the Prieſts and Levites will bear the *burthen* of it. But when the reſt of the Tribes ſhall return into their *Canaan*, ſhall *Levi* only be excluded his Inheritance? Is this the *double honour* you would beſtow upon thoſe who labour in the word: *Firſt* to rob them of their *Maintenance*, and then to rob them of their *Good-Name*; *Firſt* to make them poor and rediculous, and then to laugh at them for being

being ſo? Certainly ſuch entertainment as this, as it is the higheſt diſhonour to Almighty *God* (to have his *Meſſengers* and *Ambaſſadors* thus ſignally affronted) ſo it is no ſmall wrong and Injury to his *Church*; and that upon theſe *two* Accounts.

Firſt, If we conſider what *Perſons* are to be admitted into *Holy Orders*.

Secondly, If we reflect upon thoſe *Duties* that are to be performed by them.

For the *Firſt*; 'Tis a dictate of Natural Reaſon; That in all ſolemn Dedications to Almighty God, *The beſt muſt be given to the beſt*. Now there is, you know, a *Conſecration* of *Perſons* as well as *Things*; and when ever ſuch Separation is made, although it muſt be confeſſ'd: God hath no need of any Man's *Birth*, *Parts*, or *Learning*; yet, *Curſed be the Deceiver which hath in his Flock a Male, and voweth unto the Lord a corrupt thing*. Malach. 1. 14.

'Tis ſufficiently noted, that amongſt both *Jews* and *Heathens*, the *Prieſts Office* was little leſs then *Regal*: Splendor of Parentage being a *prime* Qualification to

that Function. It's a ſad thing therefore that amongſt us *Chriſtians* it ſhould now be looked upon as a piece of Religion to make it low and ſordid. That (as * one well expreſſeth it) 'all other Employments 'ſhould empty themſelves into the Mini-'ſtry; That Men ſhould repair to it not 'for Preferment but Refuge, like *Male-'factors*, flying to the Altar only to ſave 'their lives; or like thoſe of *Eli's* Race, 'that ſhould come crouching, and ſeek to 'be put into the *Prieſt's* Office, that they '*might eat a piece of Bread.*

* Dr. South Serm. on 1 Kings ch. 13. v. 33, 34.

Bleſſed be God, the *Clergy* of the *Church of England* (through the indulgence of a gracious Prince) are at preſent favour'd with more encouraging Circumſtances.

However, it will not be unſeaſonable to remind Authority of this following Obſervation of Mr. *Hooker*.

There is a Generation of Men in the World, who having waſtfully eaten out their own Patrimonies by riotous and luxurious courſes, would be glad to repair, if they might, their decay'd Eſtates with the ruine they care not of what nor of whom, ſo the ſpoil were theirs.

What

What theſe Mens endeavours at preſent are, is more fully known then to need my enlargement; and what we are to expect from them for the *future* (unleſs *God* and his *Vicegerent* ſhall reſtrain their active malice) may eaſily be reſolv'd without the Gift of *Propheſy*. In ſhort. That which hath been may be.

We cannot as yet be ignorant (which ſome Mens *Intereſt* would have us to forget) that *three* flouriſhing *Kingdomes* were lately involv'd in Confuſion and Blood: the beſt conſtituted *Church* in Chriſtendom Schiſmatically defac'd; and the beſt of *Kings* deſtroy'd and murthred by his Rebellious *Subjects*. Now, if we may be allow'd to enquire into the Reaſon of theſe things, *i. e.* if it be conſiſtent with our *Allegiance* to prevent the like for the future, what was the ſad *Prologue* of this diſmal *Tragedy*?

The Author of *the Intereſt of England in matters of Religion* (who ſeems very well inſtructed in th'intrigues of his Party) *pag.* 403, thus informs me.

The exceſſive Dominion of the Hierarchy was accounted much of the Malady of former

times, which ended in those deadly Convulsions of Church and State. So that in short; unless the honest Regular *Episcopal* Clergy, will submit to the *deforming* Methods of Sacrilegious Persons, by them to be degraded from their *Honors*; stript of their *Preferments*; precariously to depend upon an uncertain *Vulgar*, tis plainly insinuated, that we must again expect a *Thorough Reformation*; i. e. a total extirpation both of *Monarchy* and *Episcopacy*, as sad experience hath already explain'd it.

Indeed, if Almighty God hath design'd us for ruine (which our *sins* and *incorrigibleness* have justly deserv'd) this debasing of the *Clergy* will effectually promote it. So true is that determination of Mr. Hooker. † *That Religion honor'd addeth greatness, and contemn'd bringeth ruine to Commonwealths.* Now how Religion should be honor'd, whilst the Clergy is poor and contemptible, is too nice and subtile for my Apprehension. And therefore, if our gracious God hath still a favour towards his People, and hath a purpose (notwithstanding our continued provocations) to lengthen out our Peace and Tranquillity, 'tis very much to be hoped, nay rationally

† Eccl. Pol. Lib. 5. § 2. p. 133.

to

to be expected, the *Hearts of Kings* being *in the Hands of the Lord*, that he will make them nurſing Fathers to his Church; not only to cheriſh by their influence, but alſo to protect her by their power againſt *Sacrilegious Invaſions*: That thoſe Poſſeſſions, which the Piety of our *Anceſtors* hath bequeath'd, may ſtill be eſtabliſh'd to the end of the World.

Whilſt theſe encouragements are continued, *Divinity* will be courted by able and accompliſh'd Perſons as well as other Profeſſions. But if theſe be remov'd, it will then happen to the *Church* as it doth to *decaying Greatneſs*, ſhe is not likely to have many *followers*. And the Reaſon is plainly this.

'Tis the natural deſire of all Men to live creditably and comfortably in *this* World, as well as happily in the *next*; and therefore few Perſons will be found ſo *Seraphick* as to eſpouſe that Calling, which ſhall only entitle them to *contempt* and *beggary*.

If here we ſhall be reminded, that it is the *Duty* of all Chriſtians, eſpecially the *Clergy*, to endure theſe and much more for the ſake

ſake of *Chriſt*; this is little to the purpoſe: moſt Men being not ſo forward to perform known Duties as they ſhould be. And a prudent Governor, who knows it to be his Wiſdom as well as his Duty, to take the beſt courſe to advance *Religion*, will not conſider Mens *Duty* but their *Practice*: not what they *ought* to do, but what they uſe to do; and therefore will draw over the beſt *qualified* to the *Churche's* Service, by ſuch wayes as are moſt apt to perſwade and induce them.

Secondly, The great neceſſity of a well-ſettled *Revenue* will eaſily appear, if we conſider ſome of thoſe Duties that are to be performed by the Clergy. We read them in St. *Paul's* Epiſtles to *Timothy* and *Titus*. Amongſt many other I ſhall only mention
1 Tim. 3. 2. *Two*. *Given to Hoſpitallity, apt to teach.*

For the *Firſt* of theſe I have only this to ſay in ſhort.

That ſince every *Action* doth require ſome ſuitable Inſtrument to effect it; for Men to call upon us to be *hoſpitable*, and yet in the *interim* to deny us thoſe *Revenues* and *Preferments*, which can only enable

ble us to be ſo, is ſuch a ridiculous inſtance of their Malice, as rather deſerves an exploſive ſcorn than a ſerious Confutation.

As to the *Second*, viz. *An aptneſs to teach*; for the preventing an *Objection*, I muſt readily grant; That the greatneſs of a Man's Preferment is no infallible Argument of the greatneſs of his Ability. *The Race is not to the ſwift, nor the Battel to the ſtrong, neither yet Bread to the Wiſe, nor yet Riches to Men of Underſtanding, nor yet Favour to Men of Skill, but time and chance happeneth to them all.* Now who are Fortune's Favourites we have a *Proverb* that informs us; and ſometimes *The greateſt burthens are laid upon Aſſes.* But that which I deſign is this. Eccl. 9. 11.

That ſince Divine Knowledg is not now infuſ'd by imediate inſpiration, as in the *firſt* Age of the *Church*, but muſt gradually be acquir'd by Induſtry and Study; He whoſe eſtate is mean and ſcanty, 'tis not only his infelicity, that he hath neither *Time*, *Mind* nor *Books*, to improve himſelf for the *inward* benefit and ſatisfaction of his *People*, but alſo that he is not capable of doing that outward *Good* amongſt the

the needy, which is a great Ornament to his *Profeſſion*, and a conſiderable advantage towards the having his Doctrine *believ'd* and *practiſed* in a degenerate World.

Eccl. 9. 16. *The Poor Man's Wiſdom is deſpiſed and his Words are not heard*, ſaith *Solomon*; who was *rich* as well as *wiſe*; and therefore gives us his own experience in both.

This ſhall ſuffice to have ſpoken to the *Firſt* part of the *Objection*, viz: *The Poverty of the Clergy*. The *ſecond Conſiderable* (of which very briefly) is their

HONORS.

'Tis one of the firſt Principles of the Law of Nature; *That God is to be worſhipped and honored by his Creatures.* The which *Honor* is not only *internal*; conſiſting in an inward eſtimation of the Mind, ariſing from an apprehenſion of the excellencies of the Divine Nature; but alſo *external*, which is a ſenſible teſtification to the World by ſome outward ſign, of the *inward* reſpect and reverence which we owe to our *maker*.

Now

Now what St. *John* ſaith of *Love* is truly applicable to this kind of Honor: *He that honoreth not his Brother, whom he hath ſeen, how ſhall he Honor God whom he hath not ſeen?* this latter being uſually falſe and *hypocritical*, unleſs, on all due occaſions it be evidenc'd by the former.

St. *Paul*, you know, commands us *To Honor all Men*; which ſince it cannot be performed in the ſame meaſure and degree, muſt therefore admit of certain Qualifications and Diſtinctions.

Every Man's Reaſon tells him, that where *Honor* and reſpect is given for the ſake of any Perſon, thoſe who are in more immediate attendance and employment about the Perſon ſo honor'd, to them the greater Honor ought to be ſhew'd.

And this one *Conſideration* doth ſuggeſt a very good Argument for the *Honor* of the *Clergy*. Which I ſhall enforce by theſe *three* undenyable Propoſitions of Mr. *Hooker*. Eccl. Pol. Lib. 7. §. 18.

Firſt, *That the Favor of God is the chiefeſt Pillar to bear up Kingdomes and States.*

Secondly;

Secondly, *That Religion publickly exercised is the principal means to retain the Favor of God.*

Thirdly, *The Clergy of the Church are they, without whom the exercise of true Religion cannot well and long continue.*

And therefore if the *Dignity* of a Calling may be judged by the usefulness of it, There is little need of any further enlargement.

That which remains to be considered is this; by what ways and methods may this *Dignity* be express'd, or more fully; since our *Saviour's Kingdom is not of this World*, whether may such *Honors* be given to the *Clergy* as to secular Persons?

Honor is variously express'd according to the several Customs of particular Countries. 'Tis usually thus.

To give Men distinct *Titles* whereby they are differenc'd from the *vulgar*; To take them into employments near the *Royal* Person; To *consult* with them in matters of greatest weight and moment; *Thus shall*

ſhall it be done to the Man whom the King delighteth to Honor.

Indeed, for the *Clergy* to challenge all the Priviledges they enjoy by a *jus Divinum* would be an intolerable encroachment. But then on the contrary to aſſert, that they are forbidden them by the *Scripture*, is no leſs falſe and injurious to our Calling.

As for thoſe Texts which are uſually urg'd againſt us (St. Luke's *vos autem non ſic*, and St. Peters *not Lording over God's Heritage*) they are ſo ſlender an *Objection* as doth betray in the *Objectors* a deſire of Cavil rather then Satisfaction. Thoſe who interpret the *Scripture* by the corrupt Gloſs of their own partial Affections, they may prove what they pleaſe; But they who are humble and modeſt, and unbiaſſ'd in their judgments do eaſily obſerve; That it is not *Power* and *Authority*, or the *Title* of *Lord*, that is here condemn'd; but the *abuſe* of them by *Ambition*, *Tyranny* and *Oppreſſion* we are admoniſh'd againſt.

But theſe *Places* of *Scripture* have been on all occaſion ſo fully clear'd from the exceptions

ceptions of *Noveliſts* by ſundry of our learned Men (particularly *Arch-Biſhop Whitgift* againſt *Cartwright*) that to inſiſt further upon them would be a very trifling undertaking.

In ſhort, We do not find any where in Scripture, that the *Prieſthood* of the *Goſpel* doth render a Man incapable of any thing, whereunto he hath either a *natural* or *civil* Liberty.

And therefore as a *Clergy-Man* (notwithſtanding his ſpiritual function) may lawfully enjoy Temporal Land, if *Heir* to it from his *Father*; ſo he may as lawfully exerciſe Temporal *Power* and *Authority*; or be ennobled with ſecular Titles of Honor, when they are given him by his *Prince*. And the reaſon is, That though the *Spiritual* Power doth not *include* the *Temporal*, yet neither doth it ſo *exclude* it, but that they may without any incongruity concur and reſide both together in the ſame *perſon*.

The *lawfulneſs* of the Thing being once granted, the *expediency* of it is very eaſily thus eſtabliſh'd.

That

That ſince a *Clergy-Man* is a Member not only of the *Church* but alſo of the *State*; and ſince a Sovereign Prince hath a juſt *Right* and *Title* to the Parts and Abilities of all his Subjects, to employ them when and how he pleaſeth for the good of the *Publick*; let any Man now reſolve me; why the *King* muſt be deprived of his *Subjects* Service, or the *Clergy* of ſuch opportunities of expreſſing their Duty.

And therefore ſince the former *Kings* of *England*, out of a due ſence and apprehenſion of the Learning Gravity and Integrity of the *Biſhops*, have ſummoned them to their *Parliaments*, call'd them to their *Private Councels*, Commiſſioned them to be Judges of their *Courts* of Conſcience, entruſted them with the management of their *Treaſury*, and other principal Offices of the Kingdom (All which, as experience proves, they have diſcharg'd with very good ſucceſs) And for their better ſupport and encouragement herein, to bring a juſt *Awe* and *Authority* to their *Perſons*, and to ſecure them from *contempt*, have given them *Honors*, and *Revenues* ſuitable to ſuch high *Employments*; This being ſo, I am to remind the Adverſaries of the

Church; that, if they pleaſe, it will much better become them to amend their own *faults*, rather than out of Envy at the Preferment of *Church-Men*, thus to take upon them little leſs then to quarrel the Diſcretion of their *Sovereign*.

But it is further *Objected*.

That whilſt the *Biſhops* are encumbred with theſe Temporal *Honors* and *Employments*, they do then ſadly neglect that moſt neceſſary Duty of *Preaching*. To which I make this ſhort Reply.

Some Perſons, I obſerve, are much more forward to mind other Mens Duty than their own. When I have firſt admoniſh'd, that *they ſtudy to be quiet, and to do their own buſineſs*; I do then think it will be ſufficient as to the preſent caſe of *Preaching* to inform them:

That there are ſeveral *Duties* to be perform'd by the *Clergy*, of which Preaching is but one. Unleſs therefore they can make it appear, that all theſe *Duties* are to be diſcharg'd by one and the ſame *Perſon*, there is little force in the *Objection*.

A *Lecturer*, though he ſeldom or never reads the *Publick Prayers* of the *Church*, or adminiſtreth the *Sacraments*, or *Catechizeth* the Ignorant, or viſiteth the *Sick*, or comforteth the *Afflicted*, or abſolveth the *Penitent*; yet if he can but noiſe it in Publick, and as our Phraſe is, *Dominari in Concionibus*, he ſhall eaſily be accepted as an able painful Divine, a Faithful Labourer in the Lord's Vineyard.

I demand therefore;

That ſince *Government* is as neceſſary as *Preaching* (for *Preachers* muſt be govern'd or they will ruine the *Church*) why a *Biſhop* who faithfully *Governs* his *Dioceſs*; who furniſheth all his *Churches* with able Preachers by due and regular *Ordinations*; who encourageth thoſe that are diligent and deſerving; and reproves, corrects and reclaims the extravagant: I ſay, let malice it ſelf reſolve me, why ſuch a one, when the great *Biſhop of our Souls* ſhall call us all to our laſt Account, may not then comfortably expect a *Prophet's Reward*, though he never come into the Pulpit.

The laſt particulars in the *Objection* are *Pluralities* and *Nonreſidents*; concerning which I ſhall lay down this Propoſition.

That though *Pluralities* and *Nonreſidents* are very much abuſ'd by ſome particular Perſons: yet they are ſo far from being ſimply, and *de toto genere* unlawful, that they may very prudently be admitted in a well-regulated Church. My Reaſon is this:

Whatſoever thing the help of any Circumſtances can make lawful at any time; that thing may not be condemned as univerſally and *de toto genere*, unlawful. Now there are Cauſes imaginable, wherein it may ſeem not only lawful but expedient alſo, and (as the exigence of Circumſtances may be ſuppoſed) little leſs then neceſſary to admit of ſuch *Diſpenſations*. What thoſe Cauſes are I have not now time to recite, but muſt refer my Reader to Mr. *Hooker's Eccl. Pol*: *Lib.* 5. § 81.

But now ſince things lawful in *Theſi* may become (by Reaſon of their inexpediency) unlawful *pro hic & nunc*, and in *Hypotheſi*, to particular Perſons; it will be very

very pertinent, for the better directing of our *Consciences* herein (I now make my Address to the *Clergy*) to observe this Rule.

That those who are fully satisfi'd of the lawfulness of these *Dispensations*, and do likewise consider, That hereby they shall have an opportunity of doing more signal Service to *God* and his *Church*, which the scantiness of their present *Fortunes* will not allow them to perform, in such a case as this, to whomsoever these Royal favours shall be offer'd, if his own heart doth not condemn him, neither do I.

But as for those who are dissatisfi'd herein, and who express their Doubts and Scruples by disputing against them, to such the Rule is safe: *in Dubiis pars tutior*. Let them not dare to meddle with them. *Whatsoever is not of Faith is sin.*

Only I could wish they would learn this Modesty, till they can satisfie themselves, not to *censure* nor envy the rest of their *Brethren*, who being better instructed about the nature of these *Dispensations* shall occasionally accept them.

Rom. 14. 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him that eateth not, judg him that eateth.*

Having thus given a *ſhort*, and yet I hope in ſome meaſure *ſatisfactory Anſwer* to thoſe *Calumnies* and *Cenſures*, which Malice and Intereſt do raiſe againſt us, the Method of diſcourſe doth ſeem to require, ſome *pathetick* expoſtulations againſt *Sacrilegious* Invaſions.

I am indeed very eaſily convinc'd of the ſuitableneſs of ſuch enlargement: and accordingly ſhould endeavour (could I promiſe to my ſelf any good effect from ſuch reſentments) to plead the Cauſe of *God* and his *Church* againſt all thoſe who ſay in the words of the Pſalmiſt, *Come let us take to our ſelves the Houſes of God in Poſſeſſion.*

If my Reader is a perſon of that daring Character as to own this Motto, *Vivitur ex rapto*, I have then nothing to ſay to him, but to pray for his Converſion. There is a Generation not to be argued with; whoſe *Malice* being once detected, is beſt anſwer'd with *Neglect* and *Silence*. Such Men are not to be convinc'd by *Books*; we

muſt

must plead with *them* from a surer *Topick*.

But since there are others of more sober and Christian behavour, who yet (either through Prejudice or something else) have been so far prevail'd upon in the late times of loosness and Distraction, as to look with an *evil Eye* upon the *Bishops* and the *Dignifi'd Clergy*; I shall, for their sakes, confirm my former Discourse with an *Argument*, which I am confident all *loyal Subjects* will confess to be *unanswerable*. 'Tis the *Testimony* of that *Blessed Martyr King Charles* the *First*, *Of whom the World was not worthy*, who hath given this assurance (in his own excellent words) of his unparallel'd love to Churchmen. *It is known to all the World, that he had not suffer'd as he has done, if he would have dispens'd with that part of his Coronation Oath, which he made to the Clergy.*

* Answer to the Reasons for the Votes of no Address. *p.* 300.

When I have first desir'd my *Reader* to consider the exemplary Piety of that Incomparable Prince; *how chearfully he follow'd the steps of his Blessed Master and Saviour, in a constant meek suffering of all barbarous Indignities, and at last resisting unto Blood; and even then, according to the same*

Pattern, praying for his Murtherers; I ſay, when my Reader thus conſiders (ſince the validity of a *Teſtimony* doth depend upon the *Ability* and *Integrity* of the *Teſtator*) I doubt not, but he will then very ſeriouſly conſider this which followeth; Which being Collected out of ſeveral parts of his *Royal Works*, I ſhall preſent under the Title of,

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Judicium

2.

JUDICIUM CAROLINUM,

OR THE

JUDGMENT

OF

King Charles

The FIRST,

Concerning

Religion, Epiſcopacy, Reformation,

AND THE

RIGHTS

OF THE

CHURCH.

Printed in the Year. 1676.

Judicium Carolinum,

OR

The Judgment of King CHARLES *the First concerning Religion,* &c.

I Pray God bleſs you, and eſtabliſh your Kingdoms in Righteouſneſs, your Soul in true Religion, and your Honor in the Love of God and your People. *To the Prince of Wales.* p. 226.

And if God will have diſloyalty perfected by my deſtruction; let my memory ever with my name live in you, as of your Father that loves you; and once a *King* of three flouriſhing Kingdoms; whom *God* thought fit to honor, not only with the Scepter and Government of them, but alſo with the ſuffering many Indignities,

ties, and an untimely death for them; while I ſtudied to preſerve the *Rights of the Church*, the power of the Laws, the honor of my Crown, the priviledg of Parliaments, the liberties of my People, and my own *Conſcience*; which, I thank God, is dearer to me then a thouſand Kingdoms.

Addenda to the Life of King Charls *the firſt by* Dr. Perinchief. *p.* 120.

Tell not me what I ſhould do for ſaving of my *Life*, but what I may do with a *ſafe Conſcience*; God forbid that the Life or ſafety of the *Church* ſhould depend upon *my* Life, or upon the Life of any mortal Man; *and I thank God I have a Son, whom I have Reaſon to believe will love the Church as well as I do.*

To the Prince of Wales. p. 225.

For thoſe that lov'd me, I pray God they may have no miſs of me when I am gone; ſo much I wiſh and hope that all good Subjects may be ſatisfi'd with the bleſſings of your preſence and virtues.

p. 224.

My Prayer to God Almighty is (whatever becomes of me, who am, I thank God, wrapt up and fortified in my own Innocency, and his Grace) that he would be pleaſed to make you an Anchor, or Harbor rather, to theſe toſſed and weather-beaten

King-

Kingdoms; a repairer by your Wiſdom, Juſtice, Piety and Valour, of what the folly and Wickedneſs of ſome have ſo far ruin'd, as to leave nothing intire in Church or State; to the Crown, the Nobility, the Clergy, or the Commons; either as to Laws, Liberties, Eſtates, Order, Honor, Conſcience or Lives.

I had rather you ſhould be *Charles le Bon*, than *le Grand*, Good than Great; I hope God hath deſign'd you to be both, having ſo early put you into that exerciſe of his Graces, and Gifts beſtowed upon you, which may beſt weed out all vicious inclinations, and diſpoſe you to thoſe Princely endowments and employments, which will moſt gain the love, and intend the welfare of thoſe, over whom God ſhall place you. p. 210.

With *God* I would have you begin and end, who is *King* of *Kings*, the Sovereign diſpoſer of the Kingdoms of the World, *who pulleth down one, and ſetteth up another.*

Your fixation in matters of *Religion*, will not be more neceſſary for your *Souls*, than p. 212.

than your *Kingdoms* Peace, when God ſhall bring you to them.

For I have obſerved, that the Devil of *Rebellion* doth commonly turn himſelf into *an Angel of Reformation*, and the old Serpent can pretend new Lights: When ſome Mens *Conſcience* accuſe them for *Sedition* and *Faction*, they ſtop its Mouth with the name and noiſe of *Religion*; when Piety pleads for *Peace* and *Patience*, they cry out *Zeal*.

So that unleſs in this point you be well ſettled, you ſhall never want temptations to deſtroy you and yours under pretenſions of *Reforming matters of Religion*; for that ſeems, even to worſt Men, as the beſt and moſt auſpicious begining of their worſt deſigns. Where, beſides the *Novelty*, which is taking enough with the Vulgar, every one hath an Affectation, by ſeeming forward to an outward Reformation of Religion, to be thought zealous, hoping to cover thoſe Irreligious Deformities, whereto they are conſcious, by a ſeverity of cenſuring other Mens Opinions or Actions.

Take

Take heed of abetting any *Factions*, or applying to any publick Diſcriminations in matters of *Religion*, contrary to what is in your Judgment, and the Church well ſettled. Take ſuch a courſe, as may either with calmneſs and charity quite remove the ſeeming differences and offences by impartiality, or ſo order Affairs in point of *Power*, that you ſhall not need to fear or flatter any *Faction*. *For if ever you ſtand in need of them, or muſt ſtand to their courteſie, you are undone:* The Serpent will devour the Dove. You may never expect leſs of *Loyalty*, Juſtice, or Humanity, than from thoſe, who engage into Religious *Rebellion*: Their intereſt is always made *God's*; under the Colours of *Piety* ambitious *Policies* march, not only with greateſt ſecurity, but applauſe as to the Popular: You may hear from them *Jacob's* voice, but you ſhall feel they have *Eſau's* hands.

Above all, I would have you, as I hope you are already, well grounded and ſettled in your *Religion*: The beſt profeſſion of which I have ever eſteemed that of the Church of *England*, in which you have been educated; yet I would *p.* 211.

would have your own *Judgment* and *Reason* now ſeal to that ſacred Bond, which *Education* hath written, that it may be judiciouſly your own Religion, and not other mens Cuſtom or Tradition, which you profeſs. In this I charge you to perſevere, as coming neareſt to God's Word for *Doctrine*, and to the Primitive examples for *Government*.

p. 221. If you never ſee my face again, and God will have me buried in ſuch a barbarous impriſonment and obſcurity (which the perfecting ſome mens deſigns require) wherein few hearts that love me are permitted to exchange a word or a look with me; I do require and entreat you as your *Father*, and your *King*, that you never ſuffer your heart to receive the leaſt check againſt, or diſaffection from the *true Religion* eſtabliſh'd in the *Church of England*.

I tell you, I have tryed it; and after much ſearch and many diſputes, have concluded it to be the beſt in the World; not only in the Community as *Chriſtian*, but alſo in the ſpecial Notion, as *Reformed*; keeping the middle way, between the pomp of Superſtitious Tyranny, and the meanneſs of Fantaſtick Anarchy.

Of

Of Epiſcopacy.

TOuching the *Government of the Church by Biſhops*, the common Jealouſie hath been, that I am earneſt and reſolute to maintain it, not ſo much out of *Piety*, as *Policy*, and *Reaſon of State*.

Wherein ſo far indeed *Reaſon of State* doth induce me, to approve that Government above any other, as I find it impoſſible for a Prince to preſerve the State in quiet, unleſs he hath ſuch an influence upon *Church-Men*, and they ſuch a dependance on him, as may beſt reſtrain the ſeditious exorbitances of *Miniſters* Tongues; who with the Keys of Heaven have ſo far the Keys of the Peoples Hearts, as they prevail much by their Oratory, to let in and ſhut out, both *Peace* and *Loyalty*.

Εικων Βασιλ. § XVII. p. 132.

— *As a matter of Religion* — my judgment is fully ſatisfied, that it hath of all other the fulleſt Scripture-Grounds, and alſo the conſtant practice of all Chriſtian Churches; till of late years, the tumultuarineſs of people, or the *factiouſneſs*, and pride of *Preſbyters*, or the *covetouſneſs* of

ſome *States* and *Princes*, gave occaſion to ſome Mens wits to invent new models, and propoſe them under ſpecious Titles of *Chriſt's Government, Scepter, and Kingdom*; the better to ſerve their turns, to whom the change was beneficial.

They muſt give me leave, having none of their temptations to invite me to alter the Government of *Biſhops* (that I may have a Title to their Eſtates) not to believe their pretended grounds to any new ways, contrary to the full and conſtant teſtimony of all *Hiſtories*, ſufficiently convincing unbiaſſ'd Men; that as the *Primitive Churches* were undoubtedly govern'd by the *Apoſtles* and their immediate *Succeſſors*, the firſt and beſt *Biſhops*; ſo it cannot in reaſon or charity be ſuppoſed, that all Churches in the World ſhould either be ignorant of the rule by them preſcribed, or ſo ſoon deviate from their divine and holy Patern: That ſince the firſt Age, for 1500 years, not one example can be produced of any ſettled Church, wherein were many Miniſters and Congregations, which had not ſome *Biſhop* above them, under whoſe *Juriſdiction* and *Government* they were.

If

If you had made appear the *practice* of the *Presbyterian Government* in the *Primitive times*, you had done much; For I do aver, *That this Government was never practiſed before Calvin's time*; the *affirmtive* of which I leave to you to prove; my task being to ſhew the *lawfulneſs* and *ſucceſſion of Epiſcopacy*, and, as I believe, the *neceſſity* of it. *Second Paper to* Henderſon. p. 322.

Is it likely that God, who appointed ſeveral Orders, and a *Prelacy*, in the Government of his Church, among the *Jewiſh* Prieſts, ſhould abhor or forbid them among *Chriſtian* Miniſters; who have as much of the Principles of *Schiſm* and Diviſion, as other Men; for preventing and ſuppreſſing of which, the *Apoſtolical wiſdom* (which was divine) after that Chriſtians were multiplyed, ſo many Congregations, and *Presbyters* with them, appointed this way of Government, which might beſt preſerve Order and Union with Authority? Εικων Βασιλ. § XVII. p. 137.

So that I conceive it was not the *Favor* of Princes, or *Ambition* of Presbyters, but the Wiſdom and Piety of the Apoſtles, that firſt ſettled *Biſhops* in the Church;

which Authority they constantly used, and injoyed in those times, which were purest for *Religion*, though sharpest for *Persecution*.

Nor can I see what can be more agreeable both to *Reason* and *Religion*, than such a frame of Government which is *Paternal*, not *Magisterial*; and, wherein not only the necessity of avoiding Faction and Confusion, Emulations and Contempts (which are prone to arise among equals in power and Function) but also the Differences of some Ministers gifts, and aptitudes for Government above others, doth invite to employ them, in reference to those Abilities, wherein they are eminent.

Nor is this Judgment of mine touching Episcopacy any preoccupation of Opinion, which will not admit any opposition against it: It is well known I have endeavoured to satisfy my self in what the chief *Patrons* for other ways can say against this, or for theirs: And I find they have, as far less of *Scripture grounds*, and of *Reason*; so for *Examples*, and practice of the Church, or Testimonies of Histories, they are wholly destitute, wherein the whole stream

ſtream runs ſo for *Epiſcopacy*, that there is not the leaſt rivulet for any others.

For certainly till one of theſe three things can be clearly evidenc'd unto his *Majeſty*, (viz.) Either *That there is no certain form of Church Government at all preſcribed in the Word*: or if there be, *That the Civil Power may change the ſame as they ſee cauſe*: or, *if it be unchangeable, that it was not Epiſcopal but ſome other*; His Majeſty thinks himſelf excuſable in the judgment of all reaſonable Men, if he cannot as yet be induced to give his conſent to the utter abolition of that Government in the Church, which he found here ſettled to his hands; which hath continued all over the Chriſtian World, from the times of the *Apoſtles* until this laſt Age; and in this Realm ever ſince the firſt Plantation of Chriſtianity, as well ſince the *Reformation* as before; which hath been confirmed by ſo many *Acts of Parliament*; approv'd as conſonant to the *holy Word of God*, in the Articles of our *Religion*, and by all the Miniſters of the Church of *England*, as well by their *perſonal Subſcriptions*, as otherwiſe, ſo atteſted and declared, and which himſelf in his Judgment and Con-

His Majeſties third Paper to the Miniſters attending at Newport. p. 368.

science, hath for these many years been, and yet is perswaded to be at least of *Apostolical* Institution and Practice.

Εικων Βασιλ. §. XVII. P. 144.

It is most sure, that the purest, primitive and best *Churches* flourish'd under *Episcopacy*; and may so still, if Ignorance, Superstition, Avarice, Revenge, and other disorderly and disloyal passions had not so blown up some Mens minds against it, that what they want of Reasons or Primitive Paterns, they supply with violence and oppression; wherein *some Mens zeal for Bishops Lands, Houses and Revenues, hath set them on work to eat up Episcopacy*; which (however other Men esteem) to me is no less Sin then *Sacrilege*, or a robbery of *God* (the giver of all we have) of that portion which devout minds have thankfully given again to him, in giving it to his *Church* and *Prophets*; through whose hands he graciously accepts even a cup of cold Water, as a libation offered to himself.

Furthermore, as to my patticular engagement above other Men, by an Oath agreeable to my judgment, I am solemnly obli-

obliged to preſerve that Government and the Rights of the Church.

Nor can my late condeſcending to the *Scots* in point of *Church-Government* be rightly objected againſt me, as an inducement for me to conſent to the like in my other *Kingdoms*; for it ſhould be conſidered, that *Epiſcopacy* was not ſo rooted and ſettled there, as 'tis here, nor I (in that reſpect) ſo ſtrictly bound to continue it in that Kingdom as in this; for what I think in my judgment beſt, I may not think ſo abſolutely neceſſary for all *Places* and at all *Times*. p. 146.

If any ſhall impute my yeilding to them as my failing and *Sin*, I can eaſily acknowledg it; but that is no argument to do ſo again, or much worſe, I being now more convinced in that point: *nor indeed hath my yeilding to them been ſo happy and ſucceſsful, as to encourage me to grant the like to others.*

Of pretended Reformation.

DId I ſee any thing more of *Chriſt*, as to Meekneſs, Juſtice, Order, Charity and Loyalty, in thoſe that pretend to other *Modes* of Government, I might ſuſpect my Judgment to be byaſſed or foreſtalled with ſome prejudice and wontedneſs of Opinion; but I have hitherto ſo much cauſe to ſuſpect the contrary in the manners of many of thoſe Men, that I cannot from them gain the leaſt reputation for their new way's of Government.

Nor can I find that in any Reformed Churches (whoſe paterns are ſo cryed up, and obtruded upon the Churches under my Dominion) that either *Learning* or *Religion*, works of *Piety* or *Charity*, have ſo flouriſh'd beyond what they have done in my Kingdoms (by God's Bleſſing) which might make me believe either *Preſbytery* or *Independency* have a more benign influence upon the Church and Mens Hearts and Lives, than *Epiſcopacy* in its right Conſtitution.

As

As for that *Reformation* of the Church, which the *Covenant* pretends, I cannot think it juſt or comely, that by the partial advice of a few Divines (of ſo ſoft and ſervile Tempers, as diſpoſed them to ſo ſuddain acting and compliance, contrary to their former Judgments, Profeſſion, and Practice) ſuch foul Scandals and Suſpicions ſhould be caſt upon the *Doctrine* and *Government* of the *Church* of *England*, as was never done (that I have heard) by any that deſerved the name of *Reformed Churches* abroad, nor by any Men of Learning or Candor at home: All whoſe Judgments I cannot but prefer before any Mens, now Factiouſly engaged. § XIV. p. 103.

The Sequel of ſome Mens actions makes it evident; That the main *Reformation* intended is, the abaſing of *Epiſcopacy* into *Presbytery*, and *the robbing the Church of its Lands and Revenues*: For, no Men have been more Injuriouſly us'd, as to their Legal Rights, than the *Biſhops* and *Church-Men*. Theſe, as the fatteſt Deer, muſt be deſtroy'd; the other raſcal Herd of *Schiſms*, *Hereſies*, &c. being lean, may enjoy the benefit of a *Tolleration*: Thus

Thus *Naboth's* Vineyard made him the only *Blaſphemer* of his City, and fit to die. Still I ſee, while the breath of Religion fills the Sails, Profit is the Compaſs, by which Factious Men ſteer their Courſe in all ſeditious Commotions.

§ XX. *p.* 164. What diſſolutions of all *Orders* and *Government* in the *Church*; what novelties of *Schiſms* and corrupt *Opinions*; What undecencies and confuſions in Sacred Adminiſtrations; What *Sacrilegious* invaſions upon the *Rights* and *Revenues* of the *Church*; What contempt and oppreſſions of the *Clergie*; What injurious diminutions and perſecutings of *Me*, have follow'd (as ſhowres do warm Gleams) the talk of *Reformation*, all ſober Men are Witneſſes, and with my ſelf, ſad Spectators hitherto.

p. 167. The breaking of *Church-Windows*, which Time had ſufficiently defaced; pulling down of *Groſſes*, which were but Civil, not religious Marks; defacing of the *Monuments*, and Inſcriptions of the *Dead*, which ſerved but to put Poſterity in mind to thank God for that clearer Light wherein they live; the leaving of all Miniſters

niſters to their Liberties, and private Abilities, in the publick Service of God, where no Chriſtian can tell to what he may ſay *Amen*; nor what adventure he may make, of ſeeming, at leaſt, to conſent to the Errors, Blaſphemies, and ridiculous Undecencies, which bold and ignorant Men liſt to vent in their Prayers, Preaching and other Offices. The ſetting forth alſo of *Old Catechiſms*, and *Confeſſions of Faith*, new dreſt; importing as much as if there had been no ſound or clear Doctrine of Faith in this Church, before ſome *four* or *five* Years conſultation had matured their Thoughts, touching their firſt Principles of Religion.

All theſe, and the like, are the effects of Popular, Specious, and deceitful *Reformations* (that they might not ſeem to have nothing to do) and may give ſome ſhort flaſhes of Content to the Vulgar (who are taken with Novelties, as Children with Babies, very much, but not very long). But all this amounts not to, nor can in Juſtice merit the glory of the Churches *thorow-Reformation*, ſince they leave all things more deformed, diſorderly, and diſcontented (than when they began)

gan) in point of Piety, Morality, Charity, and good Order.

To the Prince of Wales. p. 222. The ſcandal of the late Troubles (which ſome may object and urge to you againſt the *Proteſtant Religion* eſtabliſh'd in *England*) is eaſily anſwer'd to them, or your own thoughts in this; That ſcarce any one who hath been a Beginner, or an active Proſecutor of this late *War* againſt the *Church*, the *Laws*, and *Mee*, either was or is a true lover, embracer, or practiſer of the Proteſtant Religion, eſtabliſh'd in *England*: *which neither gives ſuch Rules, nor ever before ſet ſuch Examples.*

Εικων Βασιλ. §. XV. *p.* 120. The truth is, ſome Mens *Thirſt* after Novelties; others *deſpair* to relieve the neceſſities of their Fortunes, or ſatisfie their Ambition, in peaceable times (diſtruſting Gods Providence as well as their own merits) were the ſecret (but principal) impulſives to theſe Popular Commotions; by which Subjects have been perſwaded to expend much of thoſe plentiful Eſtates they got and enjoy'd under my Government in peaceable times; which yet muſt now be blaſted with all the odious reproaches, which impotent malice can invent;

vent; and my ſelf expoſed to all thoſe contempts, which may moſt diminiſh the *Majeſty* of a *King*, and increaſe the ungrateful Inſolencies of my People.

Nor do I know any exception I am ſo lyable to in their Opinion, as too great a fixedneſs in that *Religion*; whoſe judicious and ſolid grounds, both from *Scripture*, and *Antiquity*, will not give my *Conſcience* leave to approve, or conſent to thoſe many dangerous and divided *Innovations*, which the bold ignorance of ſome Men would needs obtrude upon me and my People. p. 115.

Contrary to thoſe well-tryed Foundations both of Truth and Order, which Men of far greater Learning, and clearer Zeal, have ſettled in the Confeſſion and Conſtitution of this Church in *England*, which many former *Parliaments*, in the moſt calm and unpaſſionate times, have oft confirm'd; In which I ſhall ever, by God's help, perſevere, as believing it hath moſt of Primitive Truth and Order.

No one thing made me more reverence the Reformation of my Mother, the *Church of England*, than that it was done (accor- *First Paper to Henderſon.* p. 296.

(according to the *Apoſtles* defence, Act. 24. 18.) *neither with Multitude nor with Tumult*, but legally and orderly; and by thoſe, whom I conceive to have the reforming power; which with many other inducements, made me always confident that the work was very perfect, as to *eſſentials*; of which number *Church-Government* being undoubtedly one, I put no queſtion, but that would have been likewiſe altered, if there had been cauſe; which Opinion of mine was ſoon turned into more than a confidence, when I perceived that in this particular (as I muſt ſay of all the reſt) we retained nothing, but according as it was deduced from the *Apoſtles* to be the conſtant univerſal cuſtom of the *primitive* Church; and that it was of ſuch conſequence, as by the alteration of it, we ſhould deprive our ſelves of a lawful *Prieſthood*; and then, how the *Sacraments* can be duely adminiſtred, is eaſy to judg. Theſe are the principal Reaſons, which make me believe that *Biſhops* are neceſſary for a *Church*, and, I think, ſufficient for me (if I had no more) not to give my conſent for their expulſion out of *England*. But I have another obligation, that to my particular, is a no leſs tie of Conſcience,

ſcience, which is, my *Coronation Oath*. Now if (as St. *Paul* ſaith *Rom.* 14. 23.) *He that doubteth is damned if he eat*, what can I expect, if I ſhould, not only give way knowingly to my Peoples ſinning, but likewiſe be perjur'd my ſelf?

Now conſider, ought I not to *keep my ſelf from preſumptuous ſins?* and you know who ſays, *What doth it profit a Man, though he ſhould gain the whole World, and loſe his own Soul?* Wherefore my conſtant maintenance of *Epiſcopacy* in *England* (where there was never any other *Government* ſince *Chriſtianity* was in this *Kingdom*,) methinks, ſhould be rather commended than wonder'd at; my Conſcience directing me to maintain the Laws of the Land; which being only my endeavours at this time, I deſire to know of you, *what warrant there is in the Word of God, for Subjects to endeavour to force their King's Conſcience: or to make him alter Laws againſt his will?* If this be not my preſent Caſe, I ſhall be glad to be miſtaken; or, if my judgment in Religion hath been miſled at this time, I ſhall be willing to be better directed: till when, you muſt excuſe me, to be conſtant to the *Grounds* which the *King my Father* taught

Εικων Βασιλ. § XVIII. p. 152.

taught me. From which wholly to recede, without any probable Reasons urged or answered, only to satisfie some Mens Wills and Fantasies (which yet agree not among themselves in any point, but that of extirpating *Episcopacy* and fighting against *me*) must needs argue such a softness, and infirmity of mind in Me, as will rather part with *God's Truth* than Man's *Peace*; and rather lose the *Church's* Honour, than cross some Mens factious *Humors*.

XXXIII. Message for Peace. *Novemb.* 17. 1647. From the Isle of *Wight*. p. 126.

For the abolishing Arch-Bishops, Bishops, &c. His Majesty clearly professeth that he cannot give his consent hereunto, both in relation as he is a *Christian* and a *King*. *For the first*; He avow's that he is satisfied in his Judgment, that this order was placed in the Church by the Apostles themselves, and ever since their time hath continued in all Christian Churches throughout the World, until this last Century of years; and in this Church in all times of change and Reformation, it hath been upheld by the Wisdom of his Ancestors, as the great Preserver of Doctrine, Discipline, and Order of the Service of God.

As

As a King at his *Coronation*, he hath not only *taken a ſolemn Oath to maintain this Order*, but his Majeſty and his Predeceſſors in the Confirmation of the great *Charter*, have inſeparably woven the right of the *Church* into the Liberties of the reſt of the *Subjects*.

Church-Lands not to be alienated.

Nor can his Majeſty conſent to the *alienation of Church-Lands*; becauſe it cannot be denyed to be a ſin of the higheſt *Sacriledg*: As alſo, that it ſubverts the intentions of ſo many pious Donors, who have laid a heavy curſe upon all ſuch profane violations, which his *Majeſty* is very unwilling to undergo. And beſides the matter of *Conſcience*, his *Majeſty* believes it to be a prejudice to the publick good, many of his Subjects having the benefit of renewing *Leaſes* at much eaſier Rates, than if thoſe Poſſeſſions were in the hands of private Men: not omitting the diſcouragement which it will be to all Learning and Induſtry, when ſuch eminent rewards ſhall be taken away, whichnow lie open to the Children of meaneſt perſons.

Εικων Βασιλ. § XVII. p. 145. Being daily by the best disquisition of truth more confirm'd in the Reason and Religion of that, to which I am sworn, How can any Man that wisheth not my Damnation, perswade me at once to so notorious and combined Sins of *Sacriledg* and *Perjury*? besides the many personal Injustices I must do to many worthy Men, who are as legally invested in their Estates, as any who seek to deprive them, and they have by no Law, been convicted of those crimes, which might forfeit their § IX. p. 52. *Estates* and *Livelyhoods*. * Wich if other Mens Judgments bind them to maintain, or forbid them to consent to the aboliſhing of, mine much more, who, besides the grounds I have in my *judgment*, have also a most strict and indispensible Oath upon my *Conscience* to preserve that *Order*, and the *Rights of the Church*; to which most Sacrilegious and abhorred Perjury, most unbeseeming a Christian King, should I ever by giving my consent be betray'd, I should account it infinitely greater Misery, than any hath or can befal me; in as much as *the least Sin hath more evil in it, than the greatest Affliction*. Had I gratified their Anti-Episcopal Faction at first in this point with my *consent*, and sacrificed the

the Eccleſiaſtical Government and *Revenues* to the fury of their Covetouſneſs, Ambition, and Revenge, I believe they would then have found no colourable neceſſity of raiſing an Army to fetch in, and puniſh *Dlinquents*.

I thank God, as no Men lay more open to the ſacrilegious Temptation of uſurping the Churche's Lands and Revenues (which iſſuing chiefly from the Crown, are held of it, and legally can revert only to the Crown with my conſent) ſo I have always had ſuch a perfect abhorrence of it in my Soul, that I never found the leaſt inclination to ſuch Sacrilegious Reformings: yet no Man hath a greater deſire to have Biſhops and all Church-men ſo reformed, that they may beſt deſerve and uſe, not only what the pious munificence of my Predeceſſors hath given to God and the Church, but all other additions of Chriſtian bounty. § XIV. *f.* 105.

3 But no neceſſity ſhall ever, I hope, drive me or mine to invade or ſell the Prieſts Lands, which both *Pharaoh's* Divinity, and *Joſeph's* true Piety, abhorred to do: So unjuſt I think it both in the eye of Reaſon

and Religion, to deprive the moſt ſacred employments of all due encouragements; and like that other heard-hearted *Pharoah*, to withdraw the ſtraw, and encreaſe the Task; ſo purſuing the oppreſſed Church, as ſome have done, to the Red-Sea of a civil War, where nothing but a Miracle can ſave either it or him, who eſteems it his greateſt Title to be called, and his chiefeſt Glory to be, *The Defender of the Church, both in its true Faith, and its juſt Fruitions; equally abhorring Sacriledg and Apoſtacy.*

p. 106. I had rather live as my Predeceſſor *Henry* 3. ſometime did, on the Churche's Alms, than violently to take the Bread out of Biſhops and Miniſters Mouths.

There are way's enough to repair the breaches of the *State*, without the ruines of the *Church*; As I would be a Reſtorer of the one, ſo I would not be an Oppreſſor of the other *under the pretence of Publick Debts.* The occaſions contracting them were bad enough, but ſuch a diſcharging of them, would be much worſe; *I pray God neither I nor mine, may be acceſſary to either.*

To

To thee, O Lord, do I addreſs my Prayer; Thou haſt taught us by the wiſeſt of Kings, that it is a ſnare to take things that are Holy, and after Vows to make enquiry. p. 107.

Ever keep thy Servant from conſenting to perjurious and ſacrilegious rapines, that I may not have the brand and curſe to all Poſterity of robbing thee and thy Church, of what thy bounty hath given us, and thy clemency hath accepted from us, wherewith to encourage Learning and Religion.

O let me not bear the infamous brand to all Poſterity, of being the firſt *Chriſtian King* in this Kingdom, who ſhould conſent to the Oppreſſion of thy *Church*, and the Fathers of it; whoſe errors I would rather, with *Conſtantine*, cover with ſilence, and reform with meekneſs, than expoſe their Perſons, and Sacred Functions to vulgar contempt. § XVII. p. 149.

Make me as the good Samaritan, compaſſionate and helpful to thy afflicted *Church*, which ſome Men have wounded p. 143

and robbed, others pass by, without regard either to pity or relieve.

Though my Treasures are exhausted, my
P. 108. Revenues diminish'd, and my Debts encreased, yet never suffer me to be tempted to use such profane Reparations; lest a coal from thine Altar set such a Fire on my Throne and Conscience, as will be hardly quenched.

Let not the Debts and Engagements of the Publick, which some Mens folly and prodigality hath contracted, be an occasion to impoverish thy Church.

The *State* may soon recover by thy Blessing of Peace upon us; The *Church* is never likely in times, where the Charity of most Men is grown so cold, and their Religion so illiberal.

Continue to those that serve thee and thy Church, all those incouragements, which by the will of the pious Donors, and the justice of the Laws are due unto them; and give them Grace to deserve and use them aright to thy Glory, and the relief of the poor; that thy Priests may be cloathed

thed with Righteouſneſs and the poor may be ſatisfird with Bread.

Ariſe, O Lord, maintain thine own cauſe, let not thy Church be deformed, as to that Government, which derived from thy Apoſtles, hath been retained in pureſt and primitive times, till the Revenues of the Church became the object of ſecular envy; which ſeeks to rob it of all the incouragements of Learning and Religion. p. 148.

Let not holy things be given to Swine; nor the Churche's bread to Dogs, rather let them go about the City, grin like a Dog, and grudg that they are not ſatisfied. p. 108.

Let thoſe ſacred morſels, which ſome Men have already by violence devoured, never digeſt with them, nor theirs; Let them be as *Naboth's* Vineyard to *Ahab*, Gall in their Mouths, rottenneſs to their names, a Moth to their Families, and a ſting to their Conſciences.

O thou God of Order, and of Truth, in thy good time abate the malice, aſſwage the rage, and confound all the miſchievious devices of thine, mine and thy Churche's Enemies. p. 149.

DIRECTIONS
FOR THE
Uxbridg Commiſſioners.

p. 282. ### *First Concerning Religion.*

IN this the Government of the Church (as I ſuppoſe) will be the chief queſtion, wherein two things are to be conſidered, *Conſcience* and *Policy*.

For the *firſt*, I muſt declare unto you, that I cannot yeild to the change of the Government by Biſhops: not only as I fully concur with the moſt general Opinion of Chriſtians in all Ages, as being the beſt, but likewiſe I hold my ſelf particularly bound by the *Oath* I took at my *Coronation*, not to alter the *Government* of this *Church* from what I found it. And as for the *Churche's Patrimony* I cannot ſuffer any Diminution or Alienation of it, it being with-

without peradventure *Sacriledg*, and likewiſe contary to my *Coronation-Oath*.

For the *ſecond*, as the *King's* Duty is to protect the *Church*, ſo it is the Churche's to aſſiſt the King in the maintenance of his juſt Authority; Wherefore my Predeceſſors have been always careful (and eſpecially ſince the Reformation) to keep the dependency of the *Clergy* intirely upon the *Crown*; *without which it will ſcarcely ſit faſt upon the King's head*; therefore you muſt do nothing to change or leſſen this neceſſary dependency.

Of Biſhops ſitting in Parliament.

IF upon ſerious debate you ſhall ſhew, that *Biſhops* have ſome temporal Authority, not ſo neceſſary for the Government of the *Church*, and upholding *Epiſcopal Juriſdiction*, I ſhall not be unwilling to deſire them to lay it down. But this muſt not be underſtood, that I ſhall any way conſent that their Voices in Parliament ſhould be taken away: for in all the times

His Majeſty's Speech to both Houſes in Whitehall. Jan. 25. 1640.

times of my Predeceſſors ſince the Conqueſt, and before, they have enjoy'd it: I am bound to maintain them in it, as one of the Fundamental Conſtitutions of this Kingdom.

Εικων Βασιλ. § IX. p 51.

But the Truth is, ſome Men, and thoſe not many, deſparing in fair and Parliamentary ways, by free deliberations and votes, to gain the concurrence of the major part of Lords and Commons, betook themſelves (by the deſperate activity of factious Tumults) to ſift and terrify away all thoſe members, whom they ſaw to be of contrary minds to their purpoſes.

How oft was the buſineſs of the Biſhops enjoying their ancient Places, and undoubted Priviledges in the Houſe of Peers, carried for them by far the major part of *Lords?* Yet after five repulſes, contrary to all order and cuſtome, it was by tumultuary inſtigations obtruded again, and by a few carried, when moſt of the Peers were forced to abſent themſelves.

p. 53. That I conſented to the Bill of putting the *Biſhops* out of the Houſe of Peers, was done with a firm perſwaſion of their contentedneſs

tentedneſs to ſuffer a preſent diminution in their Rights and Honour for my ſake and the Common-Weal's, which I was confident they would readily yeild unto, rather than occaſion (by the leaſt obſtruction on their part) any dangers to me, or to my Kingdom. That I cannot add my conſent for the total extirpation of that Government (which I have often offer'd to all fit regulations) hath ſo much further Tye upon my Conſcience, as what I think Religious and Apoſtolical, and ſo very ſacred and Divine, is not to be diſpenſed with or deſtroyed, when what is only of civil favour, and priviledg of honor granted to men of that Order may with their conſent, who are concern'd in it, be anulled.

No Men were more willing to complain, than I was to redreſs what I ſaw in Reaſon was either done or adviſed amiſs; and this I thought I had done, even beyond the expectation of moderate Men; who were ſorry to ſee me prone even to injure my ſelf out of a zeal to relieve my Subjects. § XV. p. 117.

But

But other Mens insatiable desire of revenge upon *me*, my *Court*, and my *Clergy*, hath wholly beguiled both Church and State of the benefit of all my, either Retractions, or Concessions.

§ X. *p.* 62. For, although I can be content to eclipse my own Beams, to satisfie their Fears, who think they must needs be scorched or blinded, if I should shine in the full lustre of Kingly Power, wherewith God and the Laws have invested me; yet I will never consent to put out the Sun of Soveraignty to all Posterity, and succeeding Kings: whose just recovery of their Rights from unjust Usurpations and Extortions shall never be prejudiced or obstructed by any Act of mine, which indeed would not be more injurious to succeding Kings, than to my Subjects: whom I desire to leave in a condition not wholly desperate for the future; so as by a Law to be ever subjected to those many Factious distractions, which must needs follow the many-headed *Hydra* of Government.

§ VI. *p.* 34. For I can be content to recede much from my own Interests, and Personal Rights, of which I conceive my self to be Master; but in

in what concerns *Truth*, *Juſtice*, *the Rights of the Church*, and my *Crown*, together with the general good of my Kingdomes (all which I am bound to preſerve as much as morally lies in me) here I am and ever ſhall be fixt and reſolute; nor ſhall any Man gain my conſent to that, wherein my Heart gives my Tongue or Hand the Lye; nor will I be brought to affirm that to Men, which in my Conſcience I denyed before God, I will rather chuſe to wear a Crown of Thorns with my Saviour, than to exchange that of Gold (which is due to me) for one of Lead, whoſe embaſed Flexibleneſs ſhall be forced to bend and comply to the various, and oft contrary dictates of any Factions; when inſtead of Reaſon, and publick concernments, they obtrude nothing but what makes for the Intereſt of Parties, and flows from the partialities of private Wills and Paſſions.

Of

Of the Honors of the Clergy.

§. XVII. p. 142.

FOR thoſe ſecular additaments and Ornaments of *Authority*, *Civil Honor*, and *Eſtate*, which my Predeceſſors, and Chriſtian Princes, in all Countries have anexed to Biſhops and Churchmen; I look upon them but as juſt rewards of their Learning and Piety, who are fit to be in any degree of Church-Government; alſo enablements to works of *Charity* and *Hoſpitality*; meet ſtrengthnings of their *Authority* in point of reſpect and obſervance; which in peaceful times is hardly paid to any Governours by the meaſure of their virtues ſo much, as by that of their Eſtates: Poverty and meanneſs expoſing them and their Authority to the contempt of licentious minds and manners, which perſecuting Times much reſtrained.

I would have ſuch men *Biſhops* as are moſt worthy of thoſe incouragements, and beſt able to uſe them: if at any time my judgment of men fail'd, my good intention made my Error venial: And ſome *Biſhops*

ſhops I am ſure I had, whoſe Learning, Gravity, and Piety, no men of any worth or forehead can deny: But, of all men, I would have *Church-men*, eſpecially the *Governours*, to be redeemed from that vulgar neglect; which (beſides an innate principle of vicious oppoſition, which is in all Men againſt thoſe that ſeem to reprove or reſtrain them) will neceſſarily follow both the *Presbyterian* parity, which makes all Miniſters equal; and the *Independent* inferiority, which ſets their Paſtors below the People.

But the folly of theſe Men will at laſt puniſh it ſelf, and the Deſertors of Epiſcopacy will appear the greateſt Enemies to and betrayers of their own Intereſt: for *Presbytery* is never ſo conſiderable, or effectual, as when it is joyned to, and crowned with *Epiſcopacy*. All Miniſters will find a difference in point of thriving, between the favour of the People, and the Princes, as Plants do between being watered by hand, or by the ſweet and liberal dews of Heaven. p. 141.

The tenuity and contempt of Clergymen will ſoon let them ſee, what a poor Carcaſe

Carcaſe they are, when parted from the influence of that Head, to whoſe Supremacy they have been ſworn.

§ XIV. p. 188. I am ſo much a friend to all Churchmen, that have any thing in them beſeeming that ſacred Function, that I have hazarded my own Intereſt, chiefly upon Conſcience, and Conſtancy to maintain their Rights; whom, the more I looked upon as Orphans, and under the Sacrilegious Eyes of many cruel and rapacious Reformers; ſo I thought it my Duty the more to appear as a *Father*, and a *Patron* for *them* and the *Church*. Although I am very unhandſomely requited by ſome of them; who may live to repent no leſs for my Sufferings, than their own ungrateful errors, and that injurious contempt and meanneſs, which they have brought upon their *Calling* and *Perſons*.

His

His Majeſties Proteſtation againſt Popery.

THou, O *Lord*, ſeeſt how much I have ſuffered *with*, and *for* thy *Church*.

O my *God*, how long ſhall the Sons of Men turn my Glory into Shame? how long ſhall they love vanity, and ſeek after lies? § XV. p. 122.

Thou, haſt heard the reproaches of wicked men on every ſide. Hold not thy peace leſt my Enemies prevail againſt me, and lay mine Honor in the Duſt.

Thou O *Lord*, ſhalt deſtroy them that ſpeak lies; the *Lord* will abhorr both the blood-thirſty, and deceitful Men.

Make my Righteouſneſs to appear as the light, and mine innocency to ſhine forth as the Sun at noon-day.

§XII. p. 88. And deal with mee, not according to Mans unjust reproaches, but according to the Innocency of my hands in thy sight.

His Majesties Speeches. p. 47.

His Majesties Speech and Protestation, before his receiving the holy Eucharist at Christ-Church in Oxford. 1643.

HIs Majesty being to receive the Sacrament from the hands of the *Lord Arch-Bishop of Armagh*, used these publick Expressions immediately before his receiving the blessed Elements. He rose up from his knees, and beckning to the *Arch-Bishop* for a short forbearance, made this *Protestation*.

My Lord, I espy here many resolved Protestants, who may declare to the World the Resolution I do now make. I have to the utmost of my power prepared my Soul to become a worthy Receiver: And may I so receive comfort by the blessed Sacrament, as I do intend

tend the eſtabliſhment of the true Reformed Proteſtant Religion, as it ſtood in its beauty in the happy dayes of Queen Elizabeth, without any connivance at Popery. I bleſs God that in the midſt of theſe publick diſtractions, I have ſtill liberty to communicate: And may this Sacrament be my Damnation, if my heart do not joyn with my lips in this Proteſtation.

His Majeſty did not cauſe the late War.

WHoſe innocent blood during my Reign have I ſhed, to ſatisfy my Luſt, Anger, or Covetouſneſs? What Widows or Orphans tears can witneſs againſt me, the juſt cry of which muſt now be avenged with my own blood? For the hazards of War are equal, nor doth the Canon know any reſpect of Perſon. § IX. p. 48.

If I have deſired, or delighted in the woful day of my Kingdoms Calamities; if I have not earneſtly ſtudied, and faithfully endeavoured the preventing and § XII. p. 89.

compoſing of theſe bloody Diſtractions; Then let thy hand be againſt mee and my Fathers houſe. *O Lord*, thou ſeeſt I have Enemies enough of Men; as I need not, ſo I ſhould not dare thus to imprecate thy curſe on mee and mine, if my *Conſcience* did not witneſs my integrity; which thou, *O Lord*, knoweſt right well.

§ IX. *p.* 56. For thou knoweſt, I had no paſſion, deſign or preparation to embroyl my Kingdoms in a Civil War; whereto I had leaſt temptation; as knowing I muſt adventure more than any, and could gain leaſt of any by it.

Thou, *O Lord*, art my witneſs how oft I have deplored, and ſtudied to divert the neceſſity thereof, wherein I cannot well be thought ſo prodigally thirſty of my ſubjects blood, as to venture my own life, which I have been oft compelled to do in this unhappy War, and which were better ſpent to ſave, then to deſtroy my People.

O Lord, I need much of thy Grace, with Patience to bear the many afflictions thou haſt ſuffered ſome men to bring upon me:

me: but much more to bear the unjuſt reproaches of thoſe, who not content that I ſuffer moſt by the War, will needs perſwade the World, that I have raiſed firſt, or given juſt cauſe to raiſe it.

The confidence of ſome mens falſe Tongues is ſuch, that they would make me almoſt ſuſpect my own innocency: Yea, I could be content (at leaſt by my ſilence) to take upon me ſo great a guilt before men, if by that I might allay the malice of my Enemies, and redeem my People from this miſerable War; ſince thou, *O Lord*, knoweſt my *Innocency* in this thing.

For mine Honor; I am well aſſured, that as mine Innocency is clear before God, in point of any calumnies they object; ſo my Reputation ſhall, like the Sun, (after Owls and Bats have had their freedom in the night and darker times) riſe and recover it ſelf to ſuch a degree of ſplendor, as thoſe feral Birds ſhall be grieved to behold, and unable to bear. For never were any Princes more glorious than thoſe whom God hath ſuffer-

ed to be tried in the fornace of Afflictions by their injurious Subjects.

§. VIII. p. 46. Thou hast pleaded my Cause, even before the Sons of men, and taken the Matter into thine own hands: that men may know it was thy Work, and see that thou Lord hast done it.

§ IX. p. 57. Thou knowest the chief design of this War is, either to destroy my Person, or force my *Judgment*, and to make me renegue my *Conscience* and thy *Truth*.

p. 58. If nothing but my Blood will satisfie my *Enemies*, or quench the flames of my *Kingdoms*, or thy Temporal Justice; I am content, if it be thy will, that it be shed by mine own *Subjects* hands.

§ XXVIII. p. 230. That I must dye as a Man, is certain; that I may dye a *King*, by the hands of my own *Subjects*, a violent, sudden, and barbarous death, in the strength of my years, in the midst of my Kingdom; my *Friends* and loving *Subjects* being helpless Spectators: My *Enemies* insolent revilers and Triumphers over mee, living, dying, and dead, is so probable in humane reason

ſon, that *God* hath taught me not to hope otherwiſe, as to Mans cruelty; however I deſpair not of Gods infinite mercy.

And muſt I be oppoſed with *Force*, becauſe they have not *Reaſon* where with to convince me? O my *Soul*! be of good courage, they confeſs their known weakneſs, as to Truth and Juſtice, who choſe rather to contend by *Armies* than by *Arguments*. § IX. p. 47.

Is this the reward and thanks, that I am to receive for thoſe many *Acts* of *Grace*, I have lately paſſed, and for thoſe many *Indignities* I have endured? *Is there no way left to make me a glorious King, but by my Sufferings?*

It is, indeed a ſad fate for any man to have his *Enemies* to be *Accuſers*, *Parties* and *Judges*; but moſt deſperate, when this is acted by the inſolence of *Subjects* againſt their *Soveraign*; wherein thoſe, who have had the chiefeſt hand, and are moſt guilty of contriving the publick *Troubles*, muſt by ſhedding my *blood*, ſeem to waſh their own hands of that innocent blood, whereof they are now moſt evident- § XXVIII. p. 231.

ly guilty before *God* and *Man*; and I believe in their own *Consciences* too, while they carried on unreasonable Demands, first by *Tumults*, after by *Arms*.

Nothing makes mean Spirits more cowardly cruel in managing their usurped power against their lawful Superiors, than this, the *Guilt of their unjust Usurpation*; notwithstanding those specious and popular pretensions of justice against Delinquents, applyed only to disguise at first the monstrousness of their designs, who despaired, indeed, of possessing the power and profits of the *Vineyard*, till the *Heir*, whose Right it is, be cast out and slain.

p. 232. Well, God's will be done, I doubt not but my Innocency will find him both my Protector, and my Advocate, who is my only Judg, whom I own as a King of Kings; not only for the eminency of his Power and Majesty above them; but also for that singular care and protection which he hath over them: who knows them to be exposed to as many dangers (being the greatest Patrons of Law, Justice, Order, and Religion on Earth) as there be either Men or Devils, which love Confusion.

Nor

Nor will he ſuffer thoſe Men long to proſper in their *Babel*, who build it with the Bones, and cement it with the Blood of their Kings.

My greateſt conqueſt of Death is from the power and love of Chriſt, who hath ſwallowed up Death in the victory of his Reſurrection, and the glory of his Aſcenſion. p. 233.

His Majeſty's Charity in forgiving his Enemies.

MY next comfort is, that he gives me not only the Honor to imitate his example *in ſuffering for Righteouſneſs ſake* (though obſcured by the fouleſt charges of Tyranny and Injuſtice) but alſo *that Charity*, which is the nobleſt revenge upon, and victory over my deſtroyers: By which, I thank God, I can both forgive them, and pray for them, that God would not impute *my Blood* to them, further then to convince them, what need they have of *Chriſt's blood* to waſh their Souls from the guilt of ſhedding *mine*.

p. 234. I bless God, I pray not so much, that this bitter cup of a violent Death may pass from me, as that of his Wrath may pass from all those, whose hands by deserting me, are sprinkled, or by acting and consenting to my Death, are embrued with my Blood.

The will of God hath confined, and concluded mine; I shall have the pleasure of dying, without any pleasure of desired vengeance.

§ VIII. p. 42. And indeed, I desire always more to remember I am a *Christian*, than a *King*: for what the *Majesty* of one might justly *abhor*, the charity of the other is willing to *bear*: what the height of a *King* tempteth to *revenge*, the *humility* of a *Christian* teacheth to *forgive*.

§ XV. p. 110. I thank *God*, I never found but my *pity* was above my *anger*; nor have my *Passions* ever so prevailed against me, as to exclude my most compassionate Prayers for them, whom devout errors, more then their own malice, have betrayed to a most *religious Rebellion*.

His

His Majesties Prayer for his Enemies.

THough my destroyers forget their duty to *thee* and *mee*, yet do not thou, *O Lord*, forget to be merciful to *them*. §XXVIII. p. 241.

Thou madest thy Son a *Saviour* to many that crucified him, while at once he suffered violently by them, and yet willingly for them.

O let the voice of *his* Blood be heard for my *Murtherers*, lowder than the cry of *mine* against them.

O Lord, thou knowest I have found their mercies to mee, as very false, so very cruel; who pretending to preserve me, have meditated nothing but my ruine. p. 242.

O deal not with them as blood-thirsty and deceitful Men; but overcome their cruelty with thy Compassion and my Charity.

And

And when thou makeſt inquiſition for my Blood, O ſprinkle their polluted, yet penitent *Souls* with the Blood of thy Son, that thy deſtroying *Angel* may paſs over them.

§ IX. *p.* 58. O remember thy great mercies toward them, and forgive them, *O my Father, for they know not what they do.*

Though they think my *Kingdoms* on Earth too little, to entertain at once both *them* and *me*, yet let the capacious *Kingdom* of thy infinite mercy at laſt receive both *mee* and my *Enemies*.

When being reconciled to thee in the blood of the ſame *Redeemer*, we ſhall live far above theſe ambitious deſires, which beget ſuch mortal enmities.

§ VIII. *p.* 47. Hear my Prayer, *O Lord*, who haſt taught us to pray for, to do good to, and to love our Enemies, for thy ſake; who haſt prevented us with overtures of thy love, even when we were thine Enemies, and haſt ſent thy Son *Jeſus Chriſt* to dye for us, when we were diſpoſed to crucifie him.

§ XXV. *p.* 199. And now, *O Lord*, as thou haſt given me an heart to pray unto thee, ſo hear and accept this *Vow* which I make before thee.

His

His Majeſties Vow.

IF thou wilt in mercy remember me, and my Kingdoms, in continuing the light of thy *Goſpel*, and ſettling thy true *Religion* among us.

In reſtoring to us the benefit of the *Laws*, and the due execution of *Juſtice*.

In ſuppreſſing the many *Schiſms* in *Church*, and *Factions* in *State*.

If thou wilt reſtore mee and mine to the Ancient Rights and Glory of my *Predeceſſors*.

If thou wilt turn the Hearts of my People to thy ſelf in *Piety*, to me in *Loyalty*, and to one another in Charity.

If thou wilt quench the flames, and withdraw the fewel of the *Civil Wars*.

If thou wilt bleſs us with the Freedom of publick *Councils*, and deliver the honor of *Parliaments* from the inſolency of the vulgar.

If thou wilt keep me from the *great Offence*, of enacting any thing againſt my *Conſcience*; *and eſpecially from conſenting to ſacrilegious rapines, and ſpoilings of thy Church.*

If

If thou wilt restore me to a capacity to glorify thee in doing good, both to *Church* and *State*.

Then shall my *Soul* praise thee, and magnify thy name before my People.

Then shall thy *Glory* be dearer to me then my *Crowns*; and the advancement of true *Religion* both in purity and power, be my chiefest care.

Then will I rule my *People* with Justice, and my *Kingdoms* with Equity.

To thy more immediate hand shall I ever own, as the rightful succession, so the merciful restaurations of my Kingdoms, and the glory of them.

If thou wilt bring me again in *Peace* safety and honor, to my chiefest City, and my Parliament.

If thou wilt again put the Sword of Justice into my hand, to punish and protect.

Then will I make all the World to see, and my very Enemies to enjoy the benefit of this *Vow* and Resolution of *Christian Charity*, which I now make unto thee, *O Lord*.

As I do freely pardon for *Christ sake* those that have offended me in any kind; so my hand shall never be against any Man, to revenge what is past, in regard of any

any particular injury done to me.

We have been mutually puniſh'd in our unnatural *Diviſions*; for thy ſake, *O Lord*, and for the love of my *Redeemer*, have I purpoſed this in my heart, That I will uſe all means in the ways of Amneſty and Indempnity, which may moſt fully remove all fears, and bury all jealouſies in forgetfulneſs.

Let thy Mercies be toward mee and mine as my Reſolutions of *Truth* and *Peace* are toward my *People*.

Hear my prayer, *O Lord*, which goeth not out of feigned lips.

Bleſſed be *God*, who hath not turned away my prayer, nor taketh his Mercy from mee.

O my *Soul*, commit thy way to the *Lord*, truſt in him, and he ſhall bring it to paſs.

But if thou wilt not reſtore mee and mine, what am I, that I ſhould charge thee fooliſhly?

Thou, *O Lord*, haſt given, and thou haſt taken, Bleſſed be thy name.

May my *People* and thy *Church*, be happy, if not by mee, yet without mee.

Bleſſed

Bleſſed Lord, in whoſe ſight the death of thy Saints is precious; Wee magnifie thy Name for that abundant grace beſtowed on our late Martyred Sovereign; by which he was enabled ſo chearfully to follow the Steps of his Bleſſed Maſter and Saviour, in a conſtant meek Suffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then, according to the ſame pattern, praying for his Murtherers. Let his memory, O Lord, be be ever bleſſed among us, that we may follow the example of his Patience and Charity: And grant, that this our Land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake. Amen.

FINIS.

THE CLOSE.

IF theſe excellent Diſcourſes of that *Royal Martyr* (our late dear and dread *Sovereign*) ſhall be render'd ineffectual by the *Prejudice* or *Intereſt* of my *Reader*; that I may then, if poſſible, reduce him to a more ſober apprehenſion of Things, I ſhall deſire him very ſeriouſly to conſider thoſe heavy *Curſes*, which the Donors of *Church-Lands* did uſually denounce againſt *Sacriledg* and *Rapine*. Which (as the Learned Dr. *Baſire* informs me) was in this manner.

Sacriledg Araign'd p. 122.

The Founder or Donor lays upon the Altar the Schedule, which contains an Inventory of all his Gifts, or holds it over it in his hand,

saying to the Priests and Guardians of that Place, I do offer unto God, and dedicate all those Things that are contained in this Paper, (after the Repetition of his particular Intentions, some of them it may be superstitious, and some others right enough, then he sums up all in these general Terms.)

He offers it all; For whatsoever shall be pleasing unto God, towards the maintenance of his Divine Service, for the sustentation of the Clergy, and all other Things that may be honourable to God, and profitable to holy Church.

Then he seals up his *Donation* with many an heavy *Curse*, against all those that shall go about to alter or alienate what he hath there Dedicated.

The *forms* indeed of these *Curses* were various; *one* of which (whereby the rest may easily be conjectur'd) I shall transcribe; as I find it in Sir *Henry Spelman's Councils*, *Tom.* 1. 'Tis an *Instrument* of *King Ethelbert* in confirmation of certain Lands given to the Church of *Pancrage*, which he closeth with these words.

I

I require and command, in the name of Almighty God, the just Judg of all things; that the aforesaid Lands be unalterably confirm'd by these presents; and that it shall not be lawful either for me, or any of my Successors, nor for any other Person, of whatever State or Dignity, fraudulently to detract or diminish from the same.

Adjuro & præcipio in nomine Domini Dei omnipotentis, qui est omnium rerum Judex justus, ut prefata terra subscriptâ Donatione sempiternaliter sit confirmata, ita ut nec mihi, nec alicui successorum meorum Regum, aut

And if any Person shall endeavour to frustrate this present Grant; may he be seperated from the Holy Communion of the Body and Blood of Christ in this World, and in the World to come from the Society of all the Saints.

Principum, sivi cujuslibet conditionis dignitatibus & Ecclesiasticis gradibus, de ea aliquid fraudare liceat.

Si quis vero de hac Donatione nostra aliquid minuere aut irritum facere temptaverit, sit in presenti seperatus a sancta communione Corporis & Sanguinis Christi; & in die judicii, a consortio Sanctorum omnium segregatus. *Spelm. Con. Tom.* 1. *p.* 118.

If this shall be rejected as *Popish* and *Superstitious*, (though I see little reason for the *Charge*) I shall then remind my Reader of another *Form*, which I am sure is truely *Protestant*.

Εικων Βασιλ. § XIV. p. 108.

Let those sacred morsels, which some Men have already by violence devour'd, never digest with them nor theirs; Let them be as Naboths *Vineyard to* Ahab; *Gall in their Mouths, rottenness to their names, a moth to their Families, and a sting to their Consciences.*

Thus that Glorious Martyr *King Charles the First*; whose just and Royal Sentence against *Sacriledg* and *Oppression*, I shall very suitably enforce in the following words of Bp. *Sanderson*.

Ser. 3. ad Pop. § 33. *f.* 233.

'*Parents* we think have reason to be 'careful (and so they have) for their *Chil-* 'dren; and to desire and labour, as much 'as in them lyeth, their well-doing. Here 'is a fair course then for you that are *Pa-* 'rents, and have *Children* to care for. Do 'you that which is *good* and *honest* and 'right; and they are like to fare the better 'for it.

'Wouldest thou then *Brother*, leave thy 'Lands and thy Estate to *thy Child*, entire 'and free from *incombrances*? It is an ho- 'nest care: but here is the way, *Abstineas* 'igitur

Juvenal Satyr. 14.

'*gitur damnandis*; leave them free from 'the guilt of thy *Sins*; which are able to '*cumber* them beyond any *Statute* or *Mort-* 'gage. If not the bond of *God's Law*, if 'not the care of thine own *Soul*, if not the 'fear of Hell, if not the inward 'checks of thine own Conſcience: Id ibid. '*At peccaturo obſtet tibi filius infans*; at the 'leaſt let the good of thy poor ſweet infants 'reſtrain thee from doing that *ſin*, which 'might pull down from Heaven a *Plague* 'upon *them* and *theirs*.

'Go too then, do not applaud thy ſelf 'in thy witty villanies, when thou haſt '*circumvented* and *proſpered*; when *Ahab-* 'like thou haſt *killed and taken Poſſeſſion*; 'when thou haſt *larded* thy leaner *Reve-* 'nues with *fat Collops*, ſacrilegiouſly cut 'out of the ſides or flanks of *the Church*; 'and haſt *nayled* all theſe with all *the ap-* 'purtenances, by *fines*, and *vouchers*, and 'entails, as firm as *Law* can make them, 'to thy *Child*, and his *Child*, and his *Childs* 'Child for ever.

'After all this ſtir, caſt up thy *Bills*, and 'ſee what a goodly *bargain* thou haſt made. 'Thou haſt *damned* thy ſelf, to *undo* thy 'Child.

'*Child.* Thou haſt brought a *Curſe* upon 'thine own *Soul*, to purchaſe that for thy '*Child*, which ſhall bring a *curſe* both up-'on *it* and *him*.

'When thy *Indentures* were drawn, 'and thy learned *Council* feed to peruſe the 'Inſtrument, and with exact ſeverity to 'ponder every *Clauſe* and *Syllable* therein; 'could none of you ſpie a *flaw* in that 'clauſe (*with all and ſingular the appurte-'nances*) neither obſerve, that thereby 'thou dideſt ſettle upon thy Poſterity, to-'gether with thy *Eſtate*, the wrath, and 'vengeance, and *curſe* of God, which is 'one of thoſe *appurtenances*? Haddeſt 'thou not a *faithful Counſeller* within thine 'own breaſt, if thou wouldeſt but have 'confer'd and adviſed with him plainly 'and undiſſemblingly, that could have 'told thee, thou hadſt by thy oppreſſion 'and injuſtice, *ipſo facto*, cut off *the Intail* 'from thy Iſſue, even long before thou 'hadſt made it? But if thou wouldeſt 'leave thy *Poſterity* a firm and ſecure, and 'durable Eſtate, do this rather: *Purchaſe* 'for them by thy charitable works, the '*prayers* and *bleſſings* of the Poor; ſettle upon

'upon them the fruits of a religious, ſober,
'and honeſt *Education*; *bequeath* them
'the Legacy of thy good *Example*, in all
'vertuous and godly living: and that
'Portion thou leaveſt them beſides, of
'*earthly* Things, be it much or little, be
'ſure it be *well gotten*; otherwiſe never
'look it ſhould proſper with them. *A*
'*little Leaven leaveneth the whole Lump*,
'and ſowereth it: and a little *ill gotten*,
'like a *Gangreen*, ſpreadeth through the
'whole Eſtate; and worſe than *Aqua fortis*,
'or the poyſoned *Shirt* that *Deianira* gave
'*Hercules*, cleaveth unto it, and feedeth up-
'on it, and by little and little gnaweth, and
'fretteth, and conſumeth it to nothing.
'And ſurely *God's Juſtice* hath wonder-
'fully manifeſted it ſelf unto the World
'in this kind, ſometimes even to the
'publick aſtoniſhment and admiration
'of all Men: that Men of ancient *Fa-
'milies*, and great *Eſtates*; well left by
'their *Anceſtors*, and free from *Debts*,
'*Legacies*, or other *Incombrances*; not
'*notedly guilty* of any expenceful *Sin* or
'*Vanity*; but wary and husbandly, and
'careful to thrive in the World; not *kept*
'under with any great *burden* of needy
'*Friends*, or charge of *Children*; not much

'hindred

'hindred by any extraordinary *losses*, or 'Casualties of *Fire*, *Theeves*, *Suretiship*, 'or *Suits*: that such Men, I say, should 'yet *sink* and *decay*, and run behind-hand 'in the World; and their *Estates* crumble 'and *moulder* away, and come to nothing, 'and no Man knoweth how.

'No question but they have *sins* enough 'of their own, to *deserve* all this, and ten 'times more then all this, but yet withal, 'who knoweth but that it *might*, nay who 'knoweth not that sometime it *doth* (so 'legible now and then are *Gods judgments*) 'come upon them for the *Greedinesse* and *A-'varice*, and *Oppression*, and *Sacriledg*, and '*Injustice* of their not long foregoing *An-'cestors*?

Thus that most judicious *Prelate*, whose excellent enlargement I shall confirm with this saying of Mr. *Hooker*.

Eccl. Pol. Lib. § 79. p. 313. *The time it may be will come, when they that either violently have spoiled, or thus smoothly defrauded God, shall find they did but deceive themselves.*

Proverbs. 20. v. 21, 25. *An inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed.*

It is a snare to the Man who devoureth that which is holy, and after vows to make enquiry.

FINIS.